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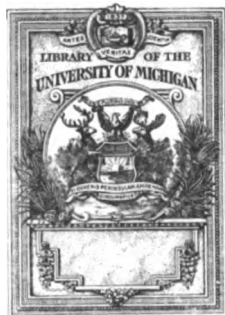
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CERTAIN COMEOVERERS

BY

HENRY HOWLAND CRAPO

VOLUME I



NEW BEDFORD, MASS.

E. ANTHONY & SONS, INCORP., PRINTERS

1912

H 26412 L. S
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7-1-28 - 2 p -

A. A. Simpson

Dec 10-25-28 BF

FOR
WILLIAM WALLACE CRAPO
THE SECOND OF THE NAME

THESE MEMORABILIA OF HIS FOREBEARS
ARE WRIT DOWN

BY
HIS PATERNAL UNCLE
HENRY HOWLAND CRAPO

MCMXII

*Vita mortuorum in memoria vivorum
est posita*

243944

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EXPLANATORY

EXPLANATORY

To William Wallace Crapo
of Detroit, Michigan.

My dear William:

At the present lustrum of your life you are, and should be, supremely indifferent to your ancestors. They are dead and gone and that's an end on't. Your utmost powers of receptivity are properly absorbed by vital considerations. "Dead uns are nit" — as you would put it. In presenting you the following notes I ask not that you consciously attempt to change your present attitude. Inevitably there will come a time when these records of your forebears will have for you at least a passing interest. To you at that time I dedicate them. I hope, indeed, the time will never come when the pulse of glorious life will beat so slowly that you can afford to devote it to genealogical study. A lonely and a sterile life alone can find sufficient satisfaction in the dry-as-dust occupation of delving into dreary records to find a name, a mere name, the date when the name was born and died, the date when the name married another name, and the dates of all the other names that went before and came after.

Hoping to save you from so deplorable an expenditure of vitality, I, not inappropriately, present to you the names of many of the men and women who are responsible for your existence. Were that all I offer it would be hardly worth while for either of us. I seek, however, to offer something more. These men and women whom I name were all once fellows and girls, as much alive as you are now. They were born, and had the measles, and loved and lived and died much in the same way and to the same purpose, as has been and will be your experience. As Slender said of Shallow in the *Merry Wives of Windsor*: "All his successors gone before him have done 't; and all his ancestors that come after him may." Three hundred years hence there will, I trust, be some of your descendants who may care a little to realize even vaguely that you were alive once upon a time and had a vital history which, to you at all events, was filled with interest. To call these old fellows and girls back — nay forward — as living realities is what I seek to offer you. As vital personalities they deserve your kindly attention and affection. They are all your grandfathers and grandmothers, and had it not been for them you would not have been — surely not you at all events. They are your own people, flesh of your flesh, and blood of your blood.

In Japan the old Shintoism made the Cult of Ancestors the supreme religion. I do not suggest your adoption of such a faith. Your ancestors were no better than they should have been, if, indeed, in many instances, they reached that stand-

ard. You at all events are, or should be, immeasurably their superior. Yet there is ethical value in Shintoism. To keep alive and present in one's home and life the memory of those remote beings whose existence produced one's own existence is a form of human allegiance which transcends even patriotism. Many millions, to be sure, yes billions, and trillions (and whatever comes next) of human beings are, in truth, directly responsible for your existence. The retrogression is too stupendous for sensible conception. There is a limit, moreover, to genealogical endeavor. The limit in this case I fix at your "comeoverers." Certain men and women came to this country which we now call the United States of America from the other side of the Atlantic Ocean, from England mostly, one, perhaps, from France, none so far as I know from any other European country, who are your paternal ancestors. It so happens that almost all of these paternal comeoverers of yours came during the early days of immigration. If the same is true of your maternal comeoverers, and I fancy it is, you are for the most part of the tenth generation of New England descent and consequently have two thousand and forty-six ancestors to be accounted for, of whom one thousand and twenty-four were comeoverers. You may, perhaps, understand why I regard it as fortunate that my inquiries exclude one-half of them, namely your mother's progenitors. The one thousand and twenty-three ancestors and the five hundred and twelve comeoverers are quite sufficient to appal

me, and you, too, doubtless, if you are fearful that I mean in these notes to vitalize for you so vast a congregation of "dead uns." It is, indeed, only a comparatively few of the one thousand and twenty-three ancestors to whom I shall be able to give you a personal introduction. In the circular charts which I furnish you in connection with these notes you will perceive the blanks, which in the radiation backwards cause such vast hiatus.

These paternal ancestors of yours, with the exception of the Stanfords, were of early Massachusetts stock. They were for the most part of the "yeoman" or farmer class; there were some "artisans" among them, a few "merchants," a few "gentlemen," and a very few "ministers." Few of them were of distinguished lineage. Your grandfather William Wallace Crapo's progenitors, without exception, so far as I have been able to ascertain, are descended from the early settlers of the Plymouth Colony and the Rhode Island Colonies, and your grandmother Sarah Tappan Crapo's progenitors all, except the Stanfords, spring from the early settlers of the Massachusetts Bay Colony. In Plymouth and Bristol Counties or in Rhode Island on the one side, and in Essex and Suffolk Counties on the other they dwelt. Few among them were renowned. They were almost without exception very decent sort of folk, exemplary and mediocre, whose personal histories if not of much importance to the world at large are none the less worthy of your interest and mine.

Your father, like most people, had four great grandfathers and four great grandmothers. They were:

Jesse Crapo
Phebe Howland

Williams Slocum
Anne Almy Chase

Abner Toppan
Elizabeth Stanford

Aaron Davis
Sarah Morse Smith

For purely literary reasons I shall present to you the ancestors of these eight forebears in the following order, in the divisions of these notes:

- Part I. Ancestors of Jesse Crapo.
- Part II. Ancestors of Phebe Howland.
- Part III. Ancestors of Anne Almy Chase.
- Part IV. Ancestors of Williams Slocum.
- Part V. Ancestors of Sarah Morse Smith.
- Part VI. Ancestors of Abner Toppan.
- Part VII. Ancestors of Aaron Davis.
- Part VIII. Ancestors of Elizabeth Stanford.

It is more especially my purpose to tell the stories of some of the comeoverers from whom these eight great great grandparents of yours descended, and something also about a few of the descendants of these comeoverers from whom in direct lineage you spring. The temptation to stray from the direct line of descent has been great. So many interesting people are collat-

erally connected with these lineal ancestors of yours that it has required much resolution on my part not to bring some of them into these notes. I have, however, for the most part, steadfastly held to my determination not to be led astray from the straight path.

Necessarily the personal stories of your comeoverers are intimately connected with certain episodes of the early story of New England, and in presenting their biographies I have unavoidably made frequent references to events in the history of the founding of New England which doubtless assume a more intimate knowledge of history than you have any reason to possess. The history of the settlement of the Plymouth and Massachusetts Bay Colonies is fundamentally the basis of the history of your comeoverers. The history of the settlement of the towns of New Plymouth, Sandwich, Rochester, Dartmouth, Salem, Boston, Ipswich, Newbury, Salisbury, Gloucester, Providence, R. I., Portsmouth, R. I., and Warwick, R. I., and other early New England towns is necessarily intimately involved in the personal history of their settlers from whom you descend. The Pilgrim and the Puritan religious faiths, the Antinomian controversy, the Quaker persecutions, the Witchcraft delusion, the Indian wars, and other burning topics of the early days, cannot be ignored in telling the stories of your ancestors who were closely affected by them. To attempt, however, to elucidate in these notes the historical conditions which bore directly on the fortunes of your forefathers and mothers would

involve us both in an effort which would be far more laborious than satisfactory. Nor do I expect my presentation of these biographical notes will stimulate your interest to such a pitch that you will seek to familiarize yourself with the *mise-en-scene* of the play in which your forebears acted their subordinate parts by any attempt to assimilate the vast accumulation of literature which portrays it. To me, however, the knowledge of the story of the settlement of New England which I have, perforce, acquired in the wide search for facts connected with my inquiries in your behalf, has been an ample reward for the work. To imitate the delightfully absurd style of Cotton Mather, I confess that the first and best fruit of my genealogical labors has been a realization of the demonstration through a wondrous concatenation of simple testimonies that this New England of ours was founded by men and women who were dominated by spiritual and not material aspirations. By their works we may know them, but through their faith were we made.

These notes make no claim of completeness or of unassailable accuracy. They make no pretense of masquerading as original contributions of any importance to genealogical or historical lore. They lack, indeed, the essential virtue of serious genealogical work—the scrupulous examination and analysis of the direct evidence of original records. On the contrary they are based largely on hearsay. Very little independent work in the investigation of original sources of information has gone into their construction. The

published genealogies of a considerable number of the families with whom you are of kin; the marvellous compendium known as the New England Historical and Genealogical Register; Mr. Austin's admirable work on the early settlers of Rhode Island; the publications of Historical Societies, notably the Old Dartmouth Historical Society; town histories; and in general the free use of the numerous handy tools of the trade of genealogy have, with the assistance of several kind helpers, supplied the data which I now present to you. The utmost to which these notes may aspire is to give you sometime in the future, when you have ceased to see visions and have come to dream dreams, a roughly sketched picture of that little portion of long ago humanity which by the accident of your birth involves your existence. The notes may not even achieve that aspiration. I keenly appreciate the undeniable fact that they contain much dry statistical information which may reasonably bore you. After all, even if you can not take pleasure in reading them all you will, perhaps, be pleased to know that they have given me much pleasure in writing them.

Affectionately your uncle,

HENRY H. CRAPO.

**A LIST OF
CERTAIN COMEOVERERS
FROM WHOM YOU DIRECTLY DESCEND
WHO ARE
MENTIONED IN THESE NOTES**

LIST OF COMEOVERERS

NAME	SHIP	Year of Immigration
Alcock, George		1630
Alcock, wife of George		1630
Alcock, John		—1637
Allen, George		1635
Allen, Ralph		1635
Almy, Audrey	Abigail	1635
Almy, Christopher	Abigail	1635
Almy, William	Abigail	1635
Atkinson, Abigail		1634
Atkinson, Theodore		1634
Bailey, John	Angel Gabriel	1635
Bailey, John, Jr.	Angel Gabriel	1635
Bennett, Elizabeth		—1642
Bennett, Rebecca		—1639
Bennett, Robert		—1639
Borden, Joan		—1637
Borden, Richard		—1637
Bradbury, Thomas		1634
Briggs, John		—1638
Briggs, wife of John		—1638
Briggs (Taunton)		
Brown, Mary	James	1635
Brown, Thomas	James	1635
Brown, William		
Brown, Mary		
Carr, George		—1633
Chase, Aquila		—1636
Chase, Mary		1630
Chase, William		1630
Chase, William, Jr.		1630
Clark, Thomas	Ann	1623

Coffin, Dionis	1642
Coffin, Joan	1642
Coffin, Tristram	1642
Coffin, Tristram, Jr.	1642
Coker, Robert Mary and John	1634
Cook, John	—1643
Cook, Mary	—1643
Cook, Thomas	—1643
Cook, Thomas	
Cooke, Francis Mayflower	1620
Cooke, Hester Ann	1623
Cooke, John Mayflower	1620
Cornell, Rebecca	—1638
Cornell, Thomas	—1638
Crapo, Peter	abt. 1680
Cutting, John	—1634
Davis, John	—1638
Day, Anthony	—1645
Deacon, Phebe	—1638
Dillingham, Drusilla	1632
Dillingham, Edward	1632
Dillingham, Henry	1632
Dummer, Alice Bevis	1638
Dummer, Jane Bevis	1638
Dummer, Stephen Bevis	1638
Earle, Ralph	1634
Earle, Joan	1634
Eaton, Nathaniel Hector	1637
Emery, Ann James	1635
Emery, Eleanor James	1635
Emery, John James	1635
Emery, John, Jr. James	1635
Emery, Mary James	1635
Fisher, Edward	—1638
Fisher, Judith	—1638
Fitzgerald, Elephel	—1680

Follansbee, Thomas	—1660
Godfrey, John Mary and John	1634
Godfrey, wife of John Mary and John	1634
Godfrey, Peter Mary and John	1634
Gould, Phebe	—1638
Gould, Priscilla	—1638
Gould, Zaccheus	—1638
Graves, Thomas	—1635
Graves, son of Thomas	—1635
Greenleaf, Edmund	1634
Greenleaf, Judith	1634
Greenleaf, Sarah	1634
Hammond, Benjamin Griffin	1634
Hammond, Elizabeth Penn Griffin	1634
Haskell, William	1637
Hathaway, Arthur	—1643
Hilton, Mary	
Holder, Christopher Speedwell	1656
Howland, Arthur James or Ann	1621-3
Howland, Henry James or Ann	1621-3
Hutchinson, Anne Griffin	1634
Hutchinson, Bridget Griffin	1634
Hutchinson, Susanna Griffin	1634
Hutchinson, William Griffin	1634
Ingersoll, Ann Talbot	1629
Ingersoll, Bathsheba Talbot	1629
Ingersoll, Richard Talbot	1629
Kimball, Richard Elizabeth	1634
Kimball, Thomas Elizabeth	1634
Kimball, Ursula Elizabeth	1634
Kirby, Richard	—1636
Kirby, Jane	—1636
Knapp, John	1630
Knapp, William	1630
Knight, John James	1635
Knight, Elizabeth James	1635

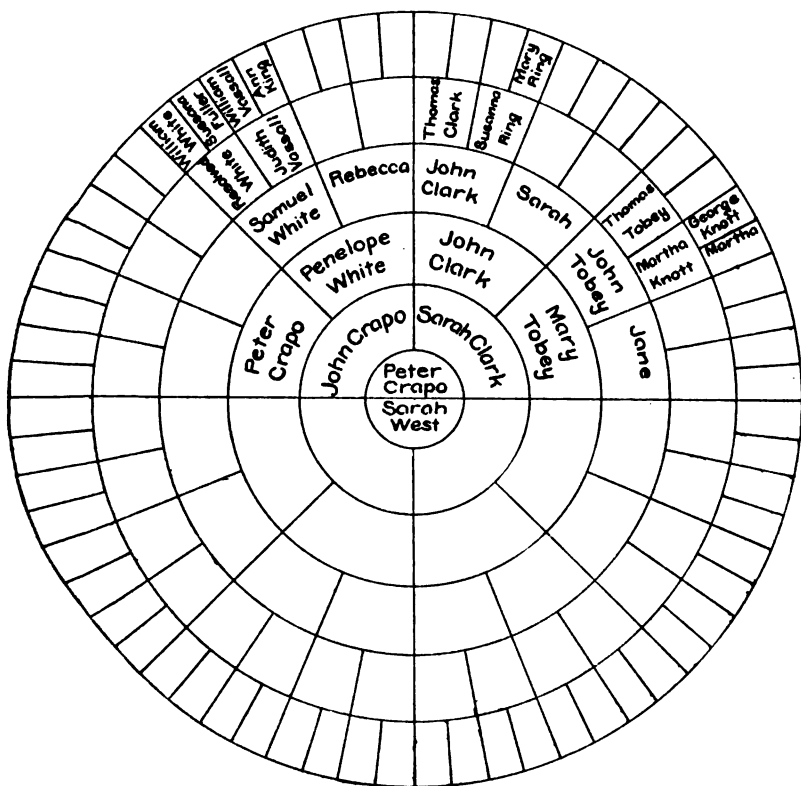
Knott, George	—1637
Knott, Martha	—1637
Long, Robert	Defense 1635
Long, Zachariah	Defense 1635
Lott, Mary	Defense 1635
Machett, Susanna	1649
Marbury, Catherine	Griffin 1634
Masters, Jane	1630
Masters, John	1630
Masters, Lydia	1630
Merrick, James	James 1635
Moody, William	Mary and John 1634
Moody, Sarah	Mary and John 1634
Morse, Anthony	James 1635
Morse, Mary	James 1635
Mott, Adam	Defense 1635
Mott, Adam, Jr.	Defense 1635
Mott, John	.abt. 1639
Mott, Sarah	Defense 1635
Mudge, Mary	1638
Mudge, Thomas	1638
Newland, Mary	—1637
Newman, Thomas	Mary and John 1634
Nicholson, Joseph	—1659
Noyes, Nicholas	Mary and John 1634
Odding, Sarah	—1638
Oliver, Elizabeth	—1638
Ordway, James	—1648
Paine, Anthony	—1638
Paine, Mary	—1638
Palgrave, Anne	1630
Palgrave, Richard	1630
Palgrave, Sarah	1630
Perkins, John	Lyon 1631
Perkins, Judith	Lyon 1631
Perkins, Mary	Lyon 1631

Phillips, William	Falcon (?)	(?) 1635
Porter, Margaret		—1633
Pratt, Bathsheba	Ann	1623
Pratt, Joshua	Ann	1623
Ricketson, William		—1679
Ring, Mary		1629
Ring, Susanna		1629
Russell, Dorothy		—1642
Russell, John		—1642
Sawyer, Ruth		—1643
Sawyer, William		—1643
Scott, Martha	Elizabeth	1634
Scott, Richard	Griffin	1634
Sears, Thomas		—1638
Sennet, Walter		—1638
Sewall, Hannah	Prudent Mary	1661
Sewall, Henry		1634
Sewall, Henry, Jr.	Elizabeth and Dorcas .	1634
Shatswell, Mary		
Shaw, Anthony		—1653
Sherman, Philip		1633
Sisson, Richard		—1653
Slocum, Giles		—1638
Slocum, Joan		—1638
Smith, Joanna	James	1635
Smith, John		—1628
Smith, Rebecca	James	1635
Smith, Thomas	James	1635
Smith, Thomas		
Spark, John		
Spooner, William		—1637
Sprague, Francis	Ann	1623
Sprague, wife of Francis .	Ann	1623
Stafford, Thomas		—1626
Stanford, John (?) or . . .		1635
Stanford, Thomas (?) . . .		1684

Stonard, Alice	—1645
Stonard, John	—1645
Tabor, Philip	—1633
Tallman, Peter	—1648
Tibbot, Mary	—1640
Tibbot, Walter	—1640
Tidd, Joshua	—1636
Tidd, Sarah	—1636
Tillinghast, Pardon	1643
Tobey, Thomas	—1644
Toppan, Abraham	Mary Anne 1637
Toppan, Susanna	Mary Anne 1637
Tripp, John	—1638
Vassall, Anna	Blessing 1635
Vassall, Judith	Blessing 1635
Vassall, William	Arabella 1630
Vincent, John	—1637
Vincent, Mary	—1637
Walker, John	—1639
Walker, Katherine	—1639
Warren, Elizabeth	Ann 1623
Warren, Richard	Mayflower 1620
Webster, John	—1634
Westcote, Mercy	—1636
Westcote, Stukeley	—1636
Wheeler, John	Mary and John 1634
Wheeler, Anne	Mary and John 1634
White, Resolved	Mayflower 1620
White, Susanna	Mayflower 1620
White, William	Mayflower 1620
Wigglesworth, Edward	1638
Wigglesworth, Esther	1638
Wigglesworth, Michael	1638
Wilde, John	—1637
Williams, Mary	—1639
Williams, Nathaniel	—1639

PART I

ANCESTORS
OF
JESSE CRAPO



1900

CHAPTER I
ORIGO NOMINIS

ORIGO NOMINIS

ODE TO AN EXPIRING FROG

BY MRS. LEO HUNTER

“Can I view thee panting, lying
On thy stomach, without sighing;
Can I unmoved see thee dying
On a log
Expiring frog!”

“Beautiful,” said Mr. Pickwick.

“Fine,” said Mr. Leo Hunter, “so simple.”

“Very,” said Mr. Pickwick.

“All point, sir, all point,” said Mr. Leo Hunter.

To me, my dear William, these pathetic verses of Mrs. Leo Hunter (wouldn't you have liked to hear her spout them at the fete-champetre in the character of Minerva?) have indeed a point.

“Johnny Crapaud” as the generic designation of a Frenchman I was told in my callow youth was the name which the insular prejudice of perfidious Albion applied to the natives of la belle France, because, forsooth, they ate frogs. I used to wonder whether the correlative nickname of “John Bull” was similarly traceable to a predilection for the “good roast beef of old England.” This dogma of the frog-eating Frenchman I obedi-

ently accepted until I chanced in turning the pages of a French Dictionary to find that the word *crapaud* — was it possible? — meant *TOAD*? Now it may perhaps be a question of taste as to whether frogs' legs, skinned, well salted and broiled over a quick fire, are entitled to a place in the roll of epicurean delights, but it is impossible to believe that even the perverseness of insular bigotry would have charged a Frenchman with such a depth of culinary depravity as broiled *toads*.

Perceiving that the frog-eating theory must be abandoned, I set forth in the valley of the shadow of philology. In my wanderings I found the explanation vouchsafed to my youthful inquiries so widely entertained and so often reiterated as to furnish almost an excuse for the ignorance of the French language entertained by my preceptors. None the less it is manifest that toads are not frogs. Some iconoclast propounded this idea under the head of "Notes and Queries." The usual result followed. Totally inconsistent and equally confident answers were contributed by that anonymous group of old-fogies who live and breathe and have their being in Notes and Queries. The Editors of Notes and Queries having negligently or maliciously failed to establish a court of final appeal to decide the queries mooted under their direction, you are at liberty to adopt any one of the learned explanations of the origin of the name of *Crapo* which happens to please your fancy. I will furnish you with a few specimens only from which to make a choice.

In the edition of Fabian's *Chronicles* edited by Henry Ellis (1811) there is a good representation of "Ye olden armes of France," namely, "a shield argent, three toads erect, sable, borne by the name of Botereux." Newton's *Heraldry* (London, 1846) thus discourses about this ancient emblem: "The toads exhibited in this shield of arms are of very ancient appropriation and by some heralds are supposed to have been derived from services performed by an ancestor in the French army as early as the time of Childeric in the fifth century, by whom it is said toads were borne as the heraldic symbol of the country of Tournay in Flanders of which he was king. These toads were afterwards changed to fleur-de-lis in the royal standard of France." And to the same effect Elliott's *Horæ Apocaptycæ*.

One naturally wonders by what process of trans-substantiation the toads were turned into lilies. Surely he was an inept blazoner whose toads were mistaken for lilies. That, at least, seems more plausible than the explanation of a certain Miss Mullington (*Heraldry in History, Poetry and Romance*, London, 1858) who writes that the "legend of the noxious toad passing into the heaven-descended lily symbolizes respectively the gross errors and impure worship of paganism and the purity, majesty and dignity of the true faith embraced by Clovis at his baptism." The romantic and poetical Miss Mullington is, however, corroborated by Raone de Presles (*Grans Croniques de France*) who says, "the device of Clovis was three toads, but after his baptism the

Arians greatly hated him and assembled a large army under King Candat to put down the Christian King. While on his way to meet the heretics he saw in the heavens his device miraculously change into three lilies or on a banure azure. He had such a banner instantly made and called it his 'liflamme.' Even before his army came in sight of King Candat the host of the heretic lay dead, slain like the army of Sennacherib by a blast from the God of battles."

As an illustration of this explanation of the use of the sobriquet of Crapaud for a Frenchman you will find in Seward's Anecdotes the following: "When the French took the city of Aras from the Spaniards under Louis XIV it was remembered that Nostradamus had said 'Les anciens crapauds prendront Sara'—the ancient toads shall Sara take. This prophecy of Nostradamus (he died in 1566) was applied to this event in a somewhat roundabout manner. Sara is Aras backwards. By the ancient toads were meant the French, 'as that nation formerly had for its armorial bearings three of those odious reptiles instead of the three fleur-de-lis which it now bears.' "

I will give you only one other explanation of our nickname. This is furnished by one W. T. M. of Reading, Mass. (1891). He says: "Jean Crapaud. The popular notion runs that this term was applied to Frenchmen through the idea generally entertained that frogs were their favorite or national food. It seems, however, that the phrase is really associated with the natives of

Jersey. Moreover, crapaud is a toad and not a frog. The number of toads on the Island of Jersey, says an old magazine article, gave rise to the nickname Crapaud, applied to Jersey men. This by a sort of nautical ratiocination has been transferred to Frenchmen generally." To be able to slip off one's pen such a phrase as "nautical ratiocination" in itself marks W. T. M. as a man of ability, but I found his statements corroborated by another learned individual, by name, "Perez," who says, "The natives of Jersey are indeed called Crapauds by Guernsey men, who in return are honored by the title of 'Anes.'" A neat rejoinder certainly.

Quite between you and me, my dear William, my own opinion is that all this learned discussion is beside the mark. "Toad" as a term of contempt is almost as old as the English language. Burton in his *Anatomy of Melancholy* so uses it. Johnson (the great Johnson) so uses it. Charlotte Bronte, whose phrases came from the very soil of her north country, says, "If she were a nice pretty child one might compassionate her forlornness, but one can not really care for such a little toad as that." "Toady"—a servile dependent doing reptile service; "Toad eater," a poor devil who is in such a state of dependence that he is forced to do the most nauseous things imaginable to please the humor of his patron; "Toadyism" used by Thackeray as a synonym of snobbishness;—there is, indeed, no end of illustrations to be adduced to show the use of *toad* as a general term of contempt. For instance, in

our civil war (1861-65) the term "toad-sticker" was well nigh universal as the designation of a sword. So when an Englishman calls a Frenchman a *toad* one need not seek a recondite explanation in coats of arms, or sayings of Nostradamus, or local nicknames from Jersey. He calls him a toad because he thinks he is a toad.

You are wondering, perhaps, what this discursive rigmarole has to do with you and your name. Well, it's just here. The first known ancestor of your name was a little French chap cast ashore from a wreck on the shore of Cape Cod, and whether he didn't know what his name really was, or if he did the Cape Codders couldn't pronounce it with comfort, they called him Crapaud, for short, — a Frenchman. For myself I like to fancy that when the little waif, our ancestor, was brought dripping from the sea, and dazed and frightened crouched before the hearth fire of a fisherman's hut by the shore, the good wife, in imitation of her ancestress Eve, said: "It looks like a toad, and it squats like a toad, — let's call it a toad."

However it happened, my dear William, you're a Toad. Never put on the airs of a Frog. After all, there's something to be said for those "noxious reptiles." Louis Agassiz, at all events, held a brief for us. He says "toads should rank higher than frogs because of their more terrestrial habits." (I don't see just why, do you?) Lyly in his *Euphues* (a sufficiently long time ago) reminds us that "The foule toad hath a faire stone in his head." Shakespeare tells us "The

toad, ugly and venomous, wears yet a precious jewel in his head." In Queen Elizabeth's inventory is a "Crapaud Ring"—a ring set with a precious stone supposed to be from the head of a toad. After all a jewel in one's head is better than mere jumping hind legs, don't you think?

CHAPTER II

PETER CRAPO

Came over about 1680

RESOLVED WHITE (Judith Vassall)	1614 — 1680+
SAMUEL WHITE (Rebecca ——)	1646 — 1694—
PENELOPE WHITE (Peter Crafo)	1687 — 17—
JOHN CRAFO (Sarah Clark)	1711 — 1779+
PETER CRAFO (Sarah West)	1743 — 1822
JESSE CRAFO (Phebe Howland)	1781 — 1831
HENRY H. CRAFO (Mary Ann Slocum)	1804 — 1869
WILLIAM W. CRAFO (Sarah Davis Tappan)	1830 —
STANFORD T. CRAFO (Emma Morley)	1865 —
WILLIAM WALLACE CRAFO	1895 —

RESOLVED WHITE

The supreme patent of nobility for us Old Colony folk is to have "come over on the Mayflower." This distinction your seven times great grandfather Resolved White, among others, brings you. "This is the one story," said George F. Hoar, "to which for us, or for our children, nothing in human annals may be cited for parallel or comparison save the story of Bethlehem. There is none other told in heaven or among men like the story of the Pilgrims. Upon this rock is founded our house; it shall not fall. * * * * The sons of the Pilgrim have crossed the Mississippi and possess the shores of the Pacific; the tree our fathers set covered at first a little space by the seaside. It has planted its banyan branches in the ground. * * * * Wherever the son of the Pilgrim goes he will carry with him what the Pilgrim brought from Leyden — the love of liberty, reverence for law, trust in God. * * * * His inherited instinct for the building of states will be as sure as that of the bee for building her cell or the eagle his nest. * * * * If cowardice dissuade him from the peril and sacrifice, without which nothing can be gained in the great crises of national life, let him answer: I am of the blood of them who crossed the ocean in the

dale met M. De Razier, the Secretary of the Dutch settlement at Manhattan, who had come thence through Buzzard's Bay and up the Monument River. They exchanged goods and supplies and thereafter for a few years a trading route was established between the two Colonies. It would be interesting to know whether the idea of connecting the streams by a canal occurred to Captain Standish. It has taken nearly three hundred years to accomplish that undertaking, but now it seems probable that soon vessels of very much greater burden than Standish's shallop will be passing through a waterway by the same course he exploited in 1627.

The immigration from England to the Massachusetts Bay Colony between 1634 and 1636 was so great that Governor Winthrop was quite unable to take care of the people and provide them with homes and the protection of government. In his distress he wrote to his good friend Governor Bradford, asking whether the government at Plymouth, which was well established, but to which no considerable number of immigrants had come, would not relieve him by permitting a number of men who were in Saugus to take up their abode in the Plymouth Colony. Wherefore on April 3, 1637, it was determined by the Plymouth Court that "ten men of Saugus should have liberty to view a place and sit down and have sufficient lands for threescore families upon the conditions propounded to them by the Governor and Mr. Winslow." The place selected was the present village of Sandwich on the Scusset River,

and within a short time a considerable number of settlers were there established. In 1639 the settlement was created a town, the fourth in the Colony, by the name of Sandwich.

The Quaker troubles in Sandwich, about which you will hear much in these notes, began in 1657 and for four or five years the little town was in a turmoil. Thomas Tobey is distinguished from your other Sandwich progenitors in that he was not corrupted by Quakerism. In 1658 the town paid him four shillings for "having the strangers to Plymouth" which is to say that he, acting as constable, to which office he had that year been elected, escorted some traveling Quakers, your ancestor Christopher Holder among them, perhaps, under arrest to the Court at Plymouth to be there dealt with as heretics. His mother in law, Martha Knott, however, was of those who shared the persecutions, and perhaps his wife may have had some leanings towards the doctrines which Christopher Holder so successfully spread in the community. Thomas Tobey, however, was faithful to the ordained church and his name appears on the oldest page of the church records now in existence as one of the twenty members when Mr. Cotton was ordained in 1694.

Thomas Tobey served in various public capacities. In 1652 he was appointed on a committee to take care of all the fish taken by the Indians and sell them for the benefit of the town and to oversee the cutting up of the whales driven ashore on the flats. In 1657 he took the oath of fidelity. He served on many occasions as a "rater," as

surveyor of highways, pound keeper, boundary commissioner, excise officer, member of the grand inquest, and other public employments. At the time of King Philip's War in 1676 he was of the council of war to "hire men to goe out upon scout for the town," furnishing them with ammunition.

In his will, which is dated in 1710, he describes himself as aged and weak of body. It is possible that he may have been born on this side of the ocean, but it is more probable that he crossed as a child with his parents, in the thirties. There was a Francis Tobey in the Massachusetts Bay Colony, perhaps at Naunqueag or Saugus, in 1634. It may be that he was the father of Thomas, although I have no evidence that such is the fact.

His wife Martha died (probably) before 1689 and soon after he married Hannah the widow of Ambrose Fish. He died (probably) in 1714, in which year his will was proved. He left eight sons and three daughters. His will is a lengthy document in which he disposes of a considerable estate. To his "loving son John Tobey," from whom you descend, he devised "that lott of upland which I formerly gave to him lying near ye now dwelling house of Joseph Foster in Sandwich."

John Tobey, the son of Thomas, was born (probably) about 1660, since in 1681 he was enrolled as a townsman capable of voting. There are few records of his life. He died December 26, 1738. The surname of his wife, Jane, is not known. In his will dated in 1733 he left the per-

sonal property which he gave to his wife for her life to be equally divided between his two daughters Mary Clark and Reliance Ewer. It is from his daughter Mary, born about 1684 or 1685, who married John Clark of Rochester, that you descend through their daughter Sarah who married John Crapo the grandfather of Jesse Crapo.

CHAPTER VII
PETER CRAPO
THE SECOND

PETER CRAPO, SECOND

Peter Crapo, the second of the name, the son of John, the son of Peter, was born in 1743. He seems to have been a stirring sort of man of strong character, great energy and considerable achievement. There are many stories of his forceful methods and abounding vitality. When fifteen years of age it would appear that he volunteered from Rochester in the French and Indian War. At all events there was a Peter Crapo who was one of the company that met at Elijah Clapp's in Middleboro on the morning of May 29, 1758, and at a little after sunrise commenced its march to and participated in the bloody and disastrous battle of Ticonderoga in which their General, Lord Howe, was slain. It certainly seems more probable that the Peter Crapo who went on this expedition was this Peter, the son of John, born in 1743, rather than his uncle, the only other Peter then existant, who was born in 1709 and would consequently have been almost fifty years of age.

With such an experience in his boyhood it is not surprising that in the alarm of the nineteenth of April, 1775 (the battle of Lexington of which Paul Revere gave warning on the evening of the eighteenth), Peter Crapo as a private, and his

brother Consider as Sergeant, marched under Captain Levi Rounseville from Freetown to the camp at Cambridge, as is set forth in the muster rolls at the State House in Boston. How long he served at this time I know not. It is possible, although not likely perhaps, that with Benedict Arnold he again traversed the road to Ticonderoga, leaving Cambridge May 3, and, joining Ethan Allen, assisted in the capture of the fortress on May 10. It is somewhat interesting that in response to this same alarm of April 19, 1775, the muster of the Rochester Company of minute men contains these two names in sequence, "William Crapo, corporal, Caleb Coombs, private." In the records of Rochester's quotas throughout the war the name of Crapo appears many times.

Peter again appears on the muster rolls as a private, his brother Consider as a sergeant, and his brother Joshua as a corporal, in Lieutenant Nathaniel Morton's company of militia from Freetown belonging to the regiment commanded by Edward Pope, Esquire, which marched out on the alarm of December 8, 1776, "agreeable to the orders of the Honorable Council thereon." On this occasion Peter was given twenty days' pay, to wit: £2. 10s. 8d.

It was, however, as an active man of business that he has left his footsteps on the sands of time. You will remember that the first Peter was something of a lumberman, since he bound himself to deliver those "one thousand good merchantable rails at Acushnet landing," and his grandson Peter's greatest effort in life was as a

lumberman, logging the cedar and pine trees of Dartmouth and Freetown and sawing them at his mill at Babbitt's Forge at the head of the Quampanoag River. Afterwards his grandson, Henry H. Crapo, by a somewhat curious turn of fortune, became a lumberman and logged the pine forests of Michigan, sawing the lumber at Flint. You and I by our Crapo descent would seem to be woodsmen.

At what date Peter, the second, moved from Rochester to Freetown is not certain. I find a deed of land in Freetown from Bigford Spooner in 1770 to Peter's brother Joshua. This land was in the vicinity of the land which Peter later occupied. Joshua did not remain in Freetown. He is said to have emigrated to Maine. Peter and his brother Consider were settled in Freetown in 1773. They were engaged in the lumber business. In 1774 and for nearly twenty years thereafter Peter and Consider Crapo were actively engaged in logging and sawing as appears by the numerous recorded deeds to them. Their sawmill was "partly in Freetown and partly in Dartmouth" at the place called "Quampog where a forge formerly stood called Babbitt's Forge." At one time an Abraham Ashley and a Mereba Hathaway, a widow, were partners in their business. John Crapo, their father, conveyed several tracts of land to them and seems to have been interested with them in their business and may have lived with them for a time. He is always described, however, as "of Rochester." Some after 1790 Consider withdrew from the business and moved

to Savoy, Massachusetts. The deeds of partition between the brothers are dated in 1797. Both brothers were owners of considerable tracts in Dartmouth, owning salt meadows on Sconticut Neck, and lots in Belleville in New Bedford and in Troy, now Fall River. In 1793 Consider sold his homestead farm to Thomas Cottle of Tisbury, Dukes County, who removed thither. This was in the immediate vicinity of the sawmill since he reserved to his brother Peter a right of flowage above "his sawmill." Afterwards Peter Crapo appears to have taken in Richard Collins as a partner in the business. In 1793 the sawmill burned down but it appears to have been rebuilt. Down to the time of his death in 1822, Peter Crapo, as abundantly appears by the land and court records, was actively engaged in business.

Peter had a large family of children, fourteen in all, and it would seem that his manner of caring for them was distinctly patriarchal. As each child came of age and was about to be married, he summoned all the other children, the married and the unmarried, to undertake some special work whose profit might be devoted to settling the child to be married. In the case of a daughter with a dowry, in the case of a son with a homestead farm. It was in this way that by the united efforts of the whole family your great great grandfather Jesse was given his home and farm on the Rockadunda Road near the home of his wife's father, Henry Howland.

Peter kept the title of the various farms acquired for his sons in his own name, and when

he died left them severally by his will, dated February 20, 1822, to their occupants, devising his own homestead farm, which, as appears by the inventory of his estate, was much the most valuable, to his youngest son Abiel, the baby of the family, on whom he placed the duty of caring for his widow. To his widow he also gave fifty dollars, one cow, and "the use and improvement of the south front room in my dwelling house with a privilege to pass and repass through the kitchen and porch and to the well to draw water, as well as a privilege in the cellar and the use and improvement of all the household furniture during her life." Considering her somewhat limited domain *all* the furniture may have been too liberal, but it is to be hoped that Abiel really did do his duty and made his mother comfortable. He gives to his "seven daughters" three hundred and fifty dollars each, and all of his household furniture after his widow's death. His estate was inventoried at something over \$10,000, which was in those days a considerable estate.

In 1886 an enterprising reporter of the Boston Globe found an interesting subject for a character sketch which I happened to glance at. Near Jucketrarn Furnace in East Freetown, on the shore of Long Pond, he found an old lady ninety-four years old on the twenty-fifth of September, 1886, named Susanna Howland. According to the reporter she was a most remarkable old lady, being a tireless worker at all manner of farm labor in the fields and woods, and in the farm kitchen, hoeing, digging, chopping, berrying in

the swamp, planting the garden and harvesting. In her later years she had, as a pastime, woven three thousand yards of homespun cloth. The neighbors told queer stories about finding this ninety-four year old woman in the woods chopping wood with an axe, clad in men's attire, trousers, vest and blouse, with stout top boots, working away for dear life with all the grit and abandon of a backwoodsman. Just why I persisted in reading this long tale of vigorous old age I know not, but as I read, I gradually came to the realization that this remarkable old woman was your great great grandfather Jesse Crapo's sister. Alive in 1886, just think of it! And she bore the name of her great great great great grandmother Susanna White who came over in the Mayflower. The reporter describes her as saying: "My father's name was Peter Crapo. He owned a great deal of property. The Indians used to say 'Old Peter Crapo's jacket hung in the woods was worth more than all the eel-spear-
ing in Long Pond at sunrise.' When I was a girl on my father's farm I remember how he would go out with the neighbors and search in the old fields for the corn the Indians were always stealing from the settlers. The Red Skins would plant it just below the surface of the ground in big pits that would hold bushels and bushels and then they would turn the ground up all around so that no one could tell where the pits were. The white men would go out with their horses and ploughs and plough these fields until the corn pits were found, and sometimes the Indians

would be prowling round in the woods and when they saw the corn was found, sometimes there would be a skirmish and somebody killed." Susanna Howland seems to have been the daughter of her father. She may have inherited all the energy and grit which should have been the share of her brother Jesse.

Peter Crapo married Sarah West. The "Intention of Marriage" is recorded in the Rochester town records, whereby it appears that Peter Crapo of Rochester and Sarah West of Dartmouth were "published" May ye 18th, 1766. They were married by Doctor Samuel West on November 13, 1766, as appears by Doctor West's notes, which were found by the Rev. William J. Potter in an old attic in a house in Tiverton belonging to one of the famous old gentleman's descendants. It is not probable that Sarah West was related to Doctor West. She may have been an unrecorded daughter of one Charles West, originally of Middleboro, who doubtless descended from the Duxbury Wests. He lived in Bristol County at one time, and he was to some extent connected in business relations with the Crapos. Or, she may have belonged to one of the numerous Dartmouth families of West, who were for the most part descended from Matthew West, who was in Lynn in 1636 and was subsequently of Portsmouth. The fact that she was married by Doctor West leads me to suspect that she lived in that part of Dartmouth, now Acushnet, near the Rochester line. If so, she may have been a descendant of Stephen West who married one of

John Cooke's daughters. When Sarah died, Peter married Content Hathaway of Dartmouth, and again the marriage ceremony was performed by Doctor West on October 13, 1789. At that time Peter was in Freetown and it may be that he chose for his second helpmeet a relative or friend of the first. Many of the descendants of Stephen West and Arthur Hathaway, both sons in law of John Cooke, lived in the northeasterly part of the town of Dartmouth not far from Rochester bounds. Sarah died May 6, 1789, in the forty-second year of her age. Her gravestone of grey slate with carved cherubims and a scriptural verse stands on the right side of Peter's stone. He died March 3, 1822, aged seventy-nine years. On his left is the stone of Content Hathaway, who died October 27, 1826, in the sixty-eighth year of her age. All three stones are well preserved and are placed in an old private burial ground, where many of Peter's descendants lie buried, in North Dartmouth, not far from Braley's Station, and near the dwelling house formerly of Malachi White.

That I have failed to trace the lineage of your great great great grandmother, Sarah West, has been the keenest disappointment which I have experienced in this quest for the origin of your forebears. The failure has not been due to lack of effort. I have expended more time and more genuinely pedantic genealogical research in the quest of this particular ancestress of yours than has gone to make up the sum total of all which I have been able to give you in these notes concern-

ing your other forebears. The attempt to discover undiscoverable facts concerning a number of females from whom you spring, has, as a matter of fact, absorbed much more effort than has gone to the acquirement of the facts which I have discovered about the others.

Sarah West especially has proved a most aggravating ancestress. Being a West of Dartmouth she plainly ought to be discoverable. There can, I realize, be no justification in setting down in these notes the several plausible theories of her origin which I have from time to time accepted. I can support none of them with convincing proofs. What makes the matter deplorable to me is that I feel certain that if I could convincingly disclose her lineage I would be able to connect you with an interesting company of comeoverers who would add substantially to the interest of your Plymouth Colony descent. As it is, you will note that Sarah West blocks a whole half circle in the circular chart of the ancestors of Jesse Crapo. I dare say she was an estimable lady, but to me she has been the most troublesome person from whom you spring, and I cannot escape a feeling of resentful grievance towards her because of her elusiveness. From your point of view, I am by no means sure that you will not be grateful to her modest self effacement, since she cuts out at least thirty-two of your comeoverers about whom I might have given you tiresome information had I been able.

CHAPTER VIII
JESSE CRAPO

JESSE CRAPO

Your great great grandfather, Jesse Crapo, was the sixth child of Peter Crapo and Sarah West. He was born May 22, 1781. As a boy he doubtless worked in the woods and in the sawmill at Babbitt's Forge, and took his turn in working for the establishment of his brothers and sisters. How he happened to go so far afield for a wife I know not. There must, of course, have been some propinquity which caused him to woo the maid he made his wife. It is a far cry from Babbitt's Forge to the Rockadunda Road. One thing is sure — he did not meet her "in meeting." She was a Friend, and he, being a Crapo, was a godless man.

In 1798, Peter Crapo purchased from Thomas Russell a farm of ninety acres extending from Buzzard's Bay westerly to the Bakertown Road half way between the road from Smith's Neck to Russell's Mills and Macomber's Corner, near the "Gulf Road." It may be that Jesse was sent by his father to cut the hay off the salt meadows and perhaps he boarded with Henry Howland. If so he must have found the accommodations somewhat limited in a little farm house with fifteen children more or less. However it happened, he picked out Phebe Howland as his helpmeet, and

she proved, indeed, his better half. I have his marriage certificate on a small piece of thin yellow paper. "Bristol S. S. July 10th, 1803. Personally appeared Jesse Crapo a resident of Dartmouth, and Phebe Howland of the same town, and was lawfully joined together in marriage by me, Elihu Slocum, Just. Peace."

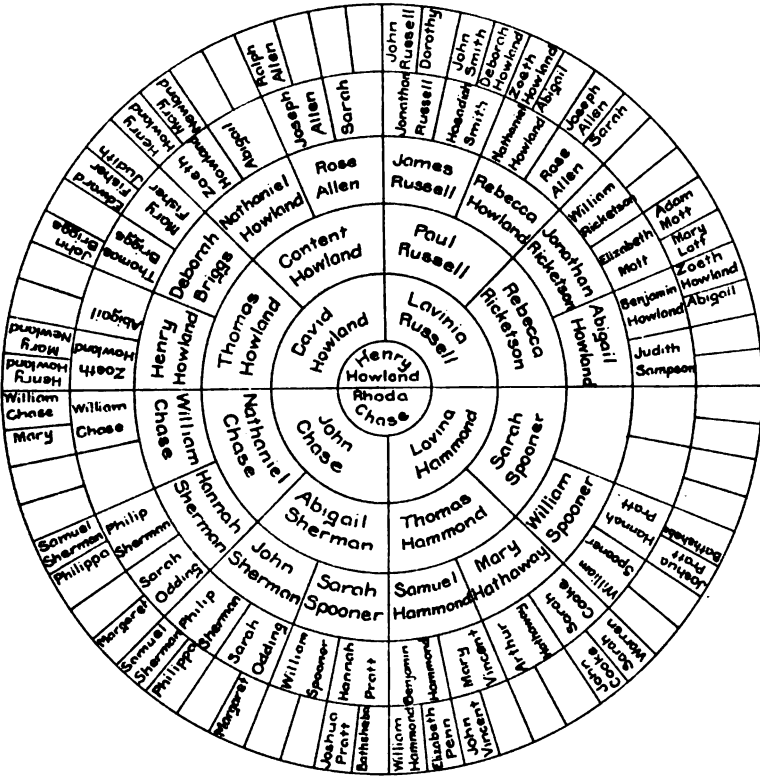
After they were married they lived for a time with Jesse's father, Peter Crapo, in Freetown near the Dartmouth line, or in Dartmouth near the Freetown line, I know not which. It was there that your great grandfather Henry Howland Crapo was born, May 24, 1804. Evidently the plan arranged for the newly married pair was that they should acquire a farm on the Rockadunda Road not far from the bride's birthplace. Soon after the marriage the work on the new home must have commenced. It was very soon after 1804 that Jesse Crapo and his wife with their little son Henry Howland moved into the new house. The deed of the property from Barnabas and William Sherman to Peter Crapo was given in 1807, and not recorded until 1826. Perhaps Jesse Crapo with the aid of his father and his brothers and sisters did not finally pay for his property until 1807. It seems clear, however, that he was living on the Rockadunda farm soon after 1804. In 1822, he purchased of Silas Kirby five acres adjoining. In 1830, he purchased of Reuben Kelley seven acres adjoining. He also owned the "Barbary Mash" purchased of Barbary Russell, and an undivided fourth part of the marsh at the "Great Meadows" which his father

had left to him and his brothers Charles, Reuben, and Abiel.

Jesse Crapo was a kindly, lovable man, whose gentle nature and recognized rectitude led him to be chosen on several occasions as an arbitrator in the disputes of the neighborhood. In him the restless ambition which distinguished his father and his great grandfather lay dormant, in order, perhaps, that he might transmit it in redoubled intensity to his eldest son. It is characteristic of him that he should have been a private in the militia company of which his son, who had not reached his majority, was the Captain. Hard, unremitting labor brought from the farm a mere subsistence. He would not, indeed, have been called poor as Dartmouth farmers went. It was a good sized farm with considerable land in tillage. He had stock, and doubtless a horse and chaise. The farm buildings were substantial. The dwelling house unusually ample and comfortable for its day. Yet surplus money and the opportunities and luxuries which money may bring were never within his achievement. He died January 11, 1831, in the fiftieth year of his age. Just before he passed away he asked to have your grandfather, William Wallace Crapo, who was a baby of eight months, placed on his bed beside him.

PART II

ANCESTORS
OF
PHEBE HOWLAND



1875

CHAPTER I

JOHN COOKE

Came over 1620

Mayflower

ARTHUR HATHAWAY (Sarah Cooke)	— 1711
MARY HATHAWAY (Samuel Hammond)	About 1660 —
THOMAS HAMMOND (Sarah Spooner)	1687 —
LOVINA HAMMOND (John Chase)	1734 —
RHODA CHASE (Henry Howland)	1759 —
PHEBE HOWLAND (Jesse Crapo)	1785 — 1870
HENRY H. CRAPO (Mary Ann Slocum)	1804 — 1869
WILLIAM W. CRAPO (Sarah Davis Tappan)	1830 —
STANFORD T. CRAPO (Emma Morley)	1865 —
WILLIAM WALLACE CRAPO	1895 —

ARTHUR HATHAWAY

There was an Arthur Hathaway a resident of Marshfield in 1643 and there enrolled as capable of bearing arms. There was an Arthur Hathaway at town meeting at Plymouth in 1646. In 1651, Arthur Hathaway was named as one of the proprietors of Puncatest. It seems probable that this is the same Arthur Hathaway who in 1652, in Plymouth, married John Cooke's daughter, Sarah, who was named for her mother, Sarah Warren. Whence he came in the old country is not known. Probably soon after his marriage he followed his father in law, John Cooke, to the new settlement in Dartmouth. He seems to have been living in Plymouth on February 28, 1655, and he had removed to Dartmouth before 1660, where he was taxed. He lived in the northerly part of Fairhaven, his farm including what in later days has been known as the Laura Keene farm, and also the Franklyn Howland place. Whether this land was a part of John Cooke's land which he gave to his son in law I have not ascertained. Arthur Hathaway, however, was a considerable owner in the Dartmouth purchase in his own right. In 1661 he purchased from Samuel Cuthbert, one of the original thirty-four proprietors, a half share in the entire purchase. In 1674 (June 26) he pur-

chased of John Cooke another half share, except a house lot of two acres which had been set off to Benjamin Eaton. This interest was acquired by John Cooke March 24, 1660, by purchase from Edward Gray, who acted as a real estate broker, of Francis Eaton, another of the original proprietors. Before John Cooke's death, he deeded most of his lands to his children, and there are several conveyances "to my loving sonne in law Arthur Hathaway." In John Cooke's will he gives to Arthur Hathaway "and Sarah my daughter" "all the land in the point at or near the burying place in Dartmouth which I bought of John Russell." This point was to the north of Arthur Hathaway's farm, and is probably where John Cooke was buried.

Arthur Hathaway took something of a leading position in the newly settled town of Dartmouth. In 1662 he acted as one of three arbitrators in a dispute between the heirs of Robert Hicks, who was one of the original proprietors. The first record of the Selectmen of Dartmouth is in 1667 and Arthur Hathaway was then on the Board. His name appears as a Selectman some eight or ten times in subsequent years. In 1667, he, with Sergeant James Shaw, was appointed to exercise the men of Dartmouth in the use of arms. In 1670, Arthur Hathaway is listed as one of the seven freemen of Dartmouth. In 1671, he was appointed by the Court at Plymouth as a magistrate to take oaths, etc. In 1684, he took the oath of fidelity. In the same year he is named as one of the proprietors of the grist mill at the

place since known as Smith Mills, being associated with Ralph Allen, John Russell, and Samuel Hicks. Thereafter there are no records of his public activities, although he lived until 1711. If, as I deem altogether probable, he is the Arthur Hathaway who in 1643 was able to bear arms in Marshfield, he must have been about ninety years of age or more when he died. In his will, written in February, 1709-10, he describes himself as "very weak of body, but of perfect mind and memory." His wife, Sarah, who was probably some ten years his junior, was living when the will was drawn. To his daughter, Mary, who had married Samuel Hammond, he left a legacy of five shillings. This Mary Hammond was a great great grandmother of your great great grandmother, Phebe Howland.

CHAPTER IV

HENRY AND ARTHUR HOWLAND

Came over 1621 or 1623

HENRY HOWLAND (Mary Newland)	— 1671
ZOETH HOWLAND (Abigail ——)	1636 — 1676
HENRY HOWLAND (Deborah Briggs)	1672 — 1729
THOMAS HOWLAND (Content Howland)	1709 —
DAVID HOWLAND (Lavinia Russell)	1734 — 1778
HENRY HOWLAND (Rhoda Chase)	1757 — 1817
PHEBE HOWLAND (Jesse Crapo)	1785 — 1870
HENRY H. CRAPO (Mary Ann Slocum)	1804 — 1869
WILLIAM W. CRAPO (Sarah Davis Tappan)	1830 —
STANFORD T. CRAPO (Emma Morley)	1865 —
WILLIAM WALLACE CRAPO	1895 —

HENRY HOWLAND (Mary Newland)	— 1671
ZOETH HOWLAND (Abigail ——)	1636 — 1676
NATHANIEL HOWLAND (Rose Allen)	1657 — 1724
CONTENT HOWLAND (Thomas Howland)	1702 —
DAVID HOWLAND (Lavinia Russell)	1734 — 1778
HENRY HOWLAND (Rhoda Chase)	1757 — 1817
PHEBE HOWLAND (Jesse Crapo)	1785 — 1870
HENRY H. CRAPO (Mary Ann Slocum)	1804 — 1869
WILLIAM W. CRAPO (Sarah Davis Tappan)	1830 —
STANFORD T. CRAPO (Emma Morley)	1865 —
WILLIAM WALLACE CRAPO	1895 —

JOHN SMITH (Deborah Howland)	1618 — 1692
HASADIAH SMITH (Jonathan Russell)	1650 —
JAMES RUSSELL (Rebecca Howland)	1687 — 1764
PAUL RUSSELL (Rebecca Ricketson)	1710 — 1773
LAVINIA RUSSELL (David Howland)	1735 — 1815
HENRY HOWLAND (Rhoda Chase)	1757 — 1817
PHEBE HOWLAND (Jesse Crafo)	1785 — 1870
HENRY H. CRAFO (Mary Ann Slocum)	1804 — 1869
WILLIAM W. CRAFO (Sarah Davis Tappan)	1830 —
STANFORD T. CRAFO (Emma Morley)	1865 —
WILLIAM WALLACE CRAFO	1895 —

JOHN SMITH (Ruhamah Kirby)	1618 — 1692
DELIVERANCE SMITH (Mary Tripp)	— 1729
DEBORAH SMITH (Eliezer Slocum)	1695 —
ANN SLOCUM (Job Almy)	1732 —
MARY ALMY (Benjamin Chase)	
ANNE ALMY CHASE (Williams Slocum)	1775 — 1864
MARY ANN SLOCUM (Henry H. Crapo)	1805 — 1875
WILLIAM W. CRAPO (Sarah Davis Tappan)	1830 —
STANFORD T. CRAPO (Emma Morley)	1865 —
WILLIAM WALLACE CRAPO	1895 —

JOHN SMITH

The particular John Smith from whom you descend was born either in Holland or in England about the year 1618. He was in Plymouth as early as 1628 and probably earlier. Who he was, why and how and with whom it happened that as a mere child he crossed the ocean I know not. He may have been a "redemptioner," a term which came into use later to designate a young immigrant who came over on a ship without paying the fare, and on his arrival was indentured by the Captain to anyone who would pay him the lad's passage money. He is designated in the early Plymouth records as John Smith "Junior," distinguishing him from John Smith "Senior," who may possibly have been his father. John Smith "Senior" is mentioned occasionally in the records as late as 1660. John Smith Junior may have been a grandson of Mr. John Smith, "a man of able gifts and a good preacher" who, Governor Bradford tells us, was in the early days of the seventeenth century chosen pastor of a church of English Separatists in Lincolnshire or Yorkshire "wher they border nearest together." Later Mr. John Smith and his followers were driven from England and went to Amsterdam. When the exiles from Scrooby, who eventually formed for

the most part the Mayflower band, went to Amsterdam in 1609, they intended to join the church there, but finding "Mr. John Smith and his companie was already fallen into contention" they determined to separate from them and removed to Leyden. Referring to Mr. Smith and his followers Governor Bradford says that "they afterwards falling into some errors in ye Low Countries ther (for ye most part) buried themselves and their names." Perhaps your John Smith was one who did not bury himself and his name in the Netherlands, but crossed the sea and perpetuated his name in a conspicuous manner in old Dartmouth. However, being a "John Smith" it would be well nigh hopeless to attempt to identify or differentiate him.

His troubles in New England began early, as appears by the records of the Plymouth Court: "Jan. 2d, 1633. That whereas John Smith being in great extremity formerly and to be freed of the same, bound himself as an apprentice to Edward Dowty for the term of ten years; upon the petition of the said John the court took the matter into hearing, and finding the said Edward had disbursed but little for him freed the said John from his covenant of ten years and bound him to make up the term he had already served the said Edward the full term of five years, and to the end thereof; the said Edward to give him double apparel, and so be free of each other." He was about fifteen years old when he became free of Edward Doty and went to work for himself. He must have worked to good purpose

since he soon became possessed of property and held a recognized position in the community. In April, 1643, it was agreed by the town that "John Smith shall be the Cow Keep for this year to keep the Towne's Cowes and shall have fourty bushels of Indian corne for his paynes and a pair of shoes to be equally levyed upon every man according to the number of cowes they shall have kept by him, and he is to keep them untill the middle of November next." In August, 1643, he being then twenty-five, he is enrolled as "able to bear arms." When he was thirty, on January 4, 1648-9, he married Deborah Howland, the daughter of Arthur Howland of Marshfield. Whether the newly married pair at once went to live in the house on North Street in Plymouth, on land where now stands the house of Nathaniel Morton, or whether this abode was a later acquisition the records do not disclose.

The disposition of the scant herd of cattle of the young colony was from the start one of the serious cares of the General Court, and that on June 27, 1650, it was determined that "John Smith is to have the cow that is in Goodman Pontius hands for this year" is evidence that John was considered a deserving and reliable citizen. He had evidently made good as Cowe Keep. In 1652 the same cow was again by the Court's decree continued in the care of John Smith, which indicates that he had treated her well. It is sad to learn from the records under date of August 26, 1655, that "the cow which John Smith had is dead without any increase." June

5, 1651, John Smith was admitted as a freeman, and was of the grand jury. In 1653 he gave evidence that he was not only able but willing "to beare arms" since he was an officer on the "barque" which was sent from Plymouth to fight the Dutch at Manhatoes (New York). What service he performed I know not, but whatever it was, it doubtless ceased on or before June 23, 1654, when "happy tidings came of a long desired peace betwixt the two nations of England and Holland and preparations ceased."

John Smith, I fancy, was not so straight laced an individual as some of your ancestors. To be sure, he had married a Howland, and like most dutiful husbands he followed her in religious tenets and was nominally a Quaker. He did not, however, take Quakerism or Separatism or any other ism as seriously as did most of your ancestors, for instance, Ralph Allen, who refused to take the oath of fidelity to King Charles and was fined £10. Apparently without a murmur John Smith took the oath on June 10, 1658 — and, I have no doubt, rather hoped he might have the chance to "fight for the King." None the less he had become matrimonially involved with the Quakers and in March, 1658–9, he together with his wife's relations, was fined for "frequently absenting himself from the public worship of God" — to the amount of ten shillings. In 1660 his wife involved him in more trouble, but he seems to have stood by her as a loyal husband should. The record reads as follows: "1660. May 1st Prence Gov'r. At this Court John

Smith of Plymouth, Jun'r, appeared, being summoned to answer for permitting that a Quaker meeting was suffered to bee at his house, — his wife alsoe being summoned to answer for permitting the same, hee, the said Smith, was demanded wither hee would owne and defend what his wife had done in that respect, hee answered hee would, and did owne it, and did approve of it, and soe Convict of the fact." And was fined £2. And again in the same year he and his wife Deborah were fined for a like offence.

It would seem that John Smith in some degree at least followed the sea, perhaps only to the extent of running a ferry to Duxbury, since in 1663, June 8, the Court ordered that "John Smith the boatesman att Plymouth hath liberty this year to pick up wood from any of the lands, what hee needeth." It was about this time that John Smith appears to have become interested in the lands of Acushena, Ponagansett and Coaksett which were constituted a township by the name of Dartmouth in 1664. By a deed dated October 6, 1665, he conveyed to Edward Doty, Jr., the son of his former master Edward Doty, who was one of the original purchasers of the Dartmouth tract, "his house messuage and garden spot on ye north side of North Street," Plymouth, in consideration of two-sevenths of a whole share in the Dartmouth purchase. In 1664 or 1665 he emigrated to the new township. On October 3, 1665, John Smith and John Russell "of Dartmouth" were appointed by the Court, under Governor Prence, to settle a claim which the Indians at Acushena

had against the English on account of damage done by the horses of the Englishmen. During the next ten years John Smith was an active citizen of the new town of Dartmouth. He settled in the region since known as Smith's Neck, where many of his descendants still live. He was prominent in the management of the town's affairs, being appointed Surveyor of Highways, arbiter of disputes, one of a committee with John Cooke and John Russell to distribute a fund donated in Ireland for the relief of those impoverished in King Philip's war, and in similar capacities.

It was, however, as the first military commander of Dartmouth that he may be said to be especially distinguished. In 1673-4 he was appointed by Governor Winslow as Lieutenant of the Military Company of Dartmouth. A militant Quaker is something of an anomaly. I fancy that Deborah, his wife, had passed on before John became a soldier. I doubt if she would have stood by him as loyally as he did by her in the matter of the Quaker meetings at Plymouth, nor "defended and approved" his acceptance of a military commission. His second wife, Ruhamah Kirby, was, perhaps, less rigid in her Quakerism, or more amenable.

John Smith died in the seventy-fourth year of his age on January 15, 1692, and was buried in the Hill Meadow burial place on his homestead. By his two wives he had thirteen children and his descendants are many. It was his first child, Hasadiah, a daughter of Deborah Howland, born

January 11, 1650, who married Jonathan Russell, from whom you descend by way of Phebe Howland, and his sixth child, Deliverance Smith, a son of Ruhamah Kirby, his second wife, from whom also you descend through Anne Almy Chase.

Deliverance Smith lived on his father's homestead place on Smith's Neck, where his descendants still live. He was an active member of the Friends' Meeting of Dartmouth. In 1702 he had charge of building an addition to the first meeting house at Apponegansett. In 1703 he was chosen at a monthly meeting "to enspect into the report considering Ebenezer Allen and abusing of an Indian called Jeremiah." And in the same year he was chosen by the meeting one of an inquisition "to inspect into the lives and conversation of Friends." In 1706 he was a Selectman and Assessor and refusing, for conscience sake, to assess the sum of sixty pounds annexed to the Queen's tax, for the maintenance of a hireling minister, was arrested by the Sheriff of Bristol, under order of the General Court at Boston, and committed to the County gaol at Bristol. "Friends having unity with him on his sufferings do appoint Benjamin Howland and Judah Smith to procure a hand to manage the said Deliverance Smith's business whilst he is in prison on the account of trouble, and friends engage him his wages and the monthly meeting to reimburse the same." The committee reported at a later meeting that they had employed James Russell "to look after Deliverance Smith's busi-

ness for one month." The meeting agreed to appropriate "as much money out of stock as will pay the said Russell for this monthly work." At subsequent meetings it was provided "that Deliverance Smith don't want a hand to look after his business, he being still a prisoner on truth's account." John Tucker was appointed by the meeting to go to Boston "to see if he can get any relief for our friends who now remain prisoners with Deliverance Smith in the County Gaol of Bristol." At the meeting held first month, ninth, 1709, John Tucker reported that he had been to Boston and had succeeded in obtaining a release for the prisoners on condition that they paid the fees of the sheriff "which they could not do, therefore they are still continued prisoners." The funds were raised, the sheriff satisfied, and Deliverance Smith and his imprisoned companions were released. "Thomas Taber, Junior, being a friendly man and a late prisoner with our friend, Deliverance Smith, and he behaving himself as becometh the truth, which he suffered for the time of his imprisonment, and friends having unity with him in his sufferings, do think it their Christian duty to contribute something towards the support of his family in the time of his late imprisonment."

Only four months later Deliverance Smith was again in conflict with the constituted authorities for conscience sake. At some risk of boring you I will give in full the communication which he and his fellow sufferers addressed to the Dartmouth monthly meeting holden the fifteenth day of the sixth month, 1709. It is as follows:

Dear Friends and Brethren: Thinking it our Christian duty, and according to the good order of truth to give you the following account. Friends, on the ninth day of the third month last, in this present year, we, whose names are underwritten, three of us being at the town house in Dartmouth, were impressed by John Akin of the train band, in the Queen's service, to go to Canada, and he required us to appear the next day at the house of Josiah Allen, to receive further orders. Accordingly we went to said Allen's and when we came, our further order was to exercise in a warlike posture, and we told said Akin that we could not in conscience act in any warlike posture, nor use carnal weapons to destroy men's lives, who said he took notice of our answer and told us we might go home until further notice, which we did, and remained at or about the house until the eighteenth day of the month, and then being ordered to appear before Col. Byfield we went with William Soule, who was impressed by the above said Akin the 11th of the same month to go to Canada in her Majesty's service, and ordered to appear at the town house in Bristol on the 18th day of the said 3d month. So we went to Joseph Wanton's where we met with our friend William Wood who was going with his son William Wood to Bristol, for Robert Brownell came the 11th day of the 3d month 1709 and impressed his son to go to Canada in the Queen's service. Afterwards Nathaniel Soule warned him to appear at the town house in Bristol on the 18th day of the said 3d month. Then we considered the matter and thought it might be best for William Wood to leave his son there and go and speak in his son's behalf, which he did.

Then we went to Bristol together and appeared before Col. Byfield who asked us some questions, to which we answered that we could not for conscience sake act in a warlike posture to destroy men's lives, for in so doing we should offend God and incur his displeasure. And William Wood, junior, was called, his father spoke in his behalf, and Col. Byfield asked him if his son was a Quaker too, and he said it is against his mind to go to war, and he would not kill a man for the world. Then one that sat by said Byfield said

“Take him!” and then he took down William’s name in his book. Then he put us all under command of Capt. Joseph Brown and charged us to march with him to Roxbury by the 25th of the said month, which charge we could not obey; but afterwards, he being more moderate, desired us to go down not in any warlike posture but to take our own time, so as to meet Capt. Brown at the Governor’s at Roxbury, the said 25th of the month, which we finding freedom to do accordingly went thither and laid our cases before the Governor, Joseph Dudley, who was very kind and gave us our liberty to go home without demanding money of us, or we paying him any, in which liberty, through the goodness of God, we still remain your friends:

JOHN TUCKER
WILLIAM WOOD
WILLIAM SOULE
JOHN LAPHAM, JR.
DELIVERANCE SMITH

Governor Dudley doubtless concluded that men who refused “to act in a warlike posture” would prove but indifferent recruits for her Majesty’s army. The evident astonishment of the Friends that there was no demand for money from them indicates that official graft was not unheard of even in those early days.

The date of the birth of Deliverance Smith is not known. It must have been subsequent to 1659, in which year Deborah Howland, the first wife of John Smith, was living in Plymouth. Deliverance appears to have been the first child of John Smith’s second marriage to Ruhamah Kirby of Sandwich. He died August 30, 1729, being probably about seventy years of age. Until the year of his death his name appears constantly in the records of the monthly meetings as one who

was charged with the administration of the affairs of the meeting. He married Mary Tripp, the daughter of Peleg Tripp and Anne Sisson, of Portsmouth. Deborah Smith, the daughter of Deliverance and Mary, married Eliezer Slocum, a great grandfather of Anne Almy Chase.

CHAPTER VII

GEORGE ALLEN

Came over 1635

GEORGE ALLEN (——— ———)	—1583 — 1649
RALPH ALLEN (——— ———)	+1600 — 1698
JOSEPH ALLEN (Sarah ———)	— 1704
ROSE ALLEN (Nathaniel Howland)	1665 —
CONTENT HOWLAND (Thomas Howland)	1702 —
DAVID HOWLAND (Lavinia Russell)	1734 — 1778
HENRY HOWLAND (Rhoda Chase)	1757 — 1817
PHEBE HOWLAND (Jesse Crapo)	1785 — 1870
HENRY H. CRAPO (Mary Ann Slocum)	1804 — 1869
WILLIAM W. CRAPO (Sarah Davis Tappan)	1830 —
STANFORD T. CRAPO (Emma Morley)	1865 —
WILLIAM WALLACE CRAPO	1895 —

GEORGE ALLEN

The Allens of Slocum's Neck were near neighbors of the Slocums of Barney's Joy. Your father used to go gunning along the reaches of Allen's Beach with Jim Allen, "Barney's Joy Jim." It was pleasant to find that you, too, are an Allen, although it is not in connection with the Slocums, but through Phebe Howland that you can claim kin with the countless descendants of Ralph Allen who live in and about Dartmouth. George Allen was the first of this family in this country. He was born, probably prior to 1583, in the County of Somerset, in England. He joined the party under the leadership of the Rev. Joseph Hull and sailed from Weymouth March 20, 1635, arriving in Boston May 6, and remaining there until July, when with other members of Mr. Hull's party he settled at Weymouth. In 1637 he moved to Sandwich and was a member of the first church in 1638. In 1639 he was elected Constable, an office of great dignity in the early colonial days, being clothed with the enforcement of all laws. In 1640-'41-'42, he was Deputy to the General Court at Plymouth. In 1646 he built a house in Sandwich, about a quarter of a mile from the Quaker Meeting House on the main road to the Cape. It stood until 1882. George Allen

died in 1649, his will being probated August 7, 1649. Ralph Allen, "Jun.," in distinction from Ralph Allen, "Sen.," who may have been a brother of George Allen, was one of the older children of George Allen. His mother's name is unknown. He was born in England and probably came over with his father.

In 1657, Christopher Holder, of whom you will hear much later, and John Copeland established in Sandwich the earliest monthly meeting of Friends in America. Even before that date travelling Quakers had spread dissent and led many away from the established church. Ralph Allen was among the leaders in the new movement. Bowden, in his history of the Quakers, says, "There were six brothers and sisters of Ralph who joined the Friends. . . . They were of the family of George Allen who had been an Anabaptist. . . . The father laid down his head in peace before Friends had visited these parts." There was no peace for the children. At the beginning of the Quaker heresy the authorities at Plymouth took vigorous steps to stamp it out as has and will so constantly appear in these histories of your Quaker forebears. To entertain a Quaker "if but a quarter of an hour" subjected the entertainer to a fine of five pounds, the equivalent of a whole year's wages at that time. "If any see a Quaker he is bound if he lives six miles or more from the constables, yet he must presently go and give notice to the Constable, or else is subject to the censure of the Court, which may be hanging." They did not really mean the

“hanging” to be taken seriously. It was something of a bluff, I fancy. The Constables, however, were directed to whip any Quaker found in their precinct and drive him away, and the holding of Quaker meetings was a crime severely fined. In Sandwich, the ascendancy of the Quakers was rapid and consequently the adherents to the new faith were sorely persecuted. Ralph Allen’s fines amounted to £18. The excessive sum of £660 7s. 6d. worth of property was by a single decree of the Court distrained from a comparatively small number of Friends in Sandwich. “And so envious were the Persecutors that they put three inhabitants in the stocks only for taking John Rouse by the hand.”

William Allen, Ralph’s brother, was a still more obnoxious Quaker. His fines amounted to £87. Mr. Ambrose E. Pratt, at the two hundred and fiftieth anniversary of the settlement of Sandwich, writes as follows: “William Allen found a good estate gone into his fines. Of all his movables, a cow, left out of pity, a little corn remaining and a bag of meal with a few articles of furniture were all that remained, and he, himself was living on bread and water in Boston jail. The heartless Constable came to collect an additional fine, this time drunk. He seized the cow and the meal. That was not enough. As he seized the good wife’s only copper kettle, with mock he said, ‘And now, Priscilla, how will thee cook for thy family and finds thee has no kettle?’ And the Quakeress answered, ‘George, that God who hears the ravens when they cry will provide for them.

I trust in that God and verily believe the time will come when thy necessity will be greater than mine.' Which in time it was." If any such conversation took place, Priscilla, a daughter of Peter Brown of the Mayflower, albeit her provocation was great, was untrue to the tenets of her faith in wishing ill for her enemies.

It is not strange that Ralph Allen and his brother William should have taken the same course which Henry Howland and John Russell and others of your ancestors took, and removed to Dartmouth, which was rapidly becoming a Quaker settlement. Ralph purchased large interests in Dartmouth lands. In 1663, he bought from Alice Bradford one-half of her whole share in the Dartmouth purchase which came to her from her husband, Governor Bradford. In the subsequent years he purchased several other interests and certain specific tracts. There is the same uncertainty as to whether Ralph Allen actually lived in Dartmouth as there is as to whether Henry Howland did. In both cases, it is clear that they settled their children on their Dartmouth lands, and doubtless visited their properties.

Ralph Allen died in Sandwich in 1698. In his will he describes himself as very aged and requests to be buried in his "friend" William Allen's burying ground. The name of his wife I have not learned. He left five children, your ancestor, Joseph Allen, being the oldest. He lived on a part of the land which his father had purchased from Mistress Sarah Warren of Plymouth

at "Barnes-his-joy," his homestead being at the easterly end of Allen's Pond. Joseph Allen was prominent in the town's affairs. In 1675, he was a grand juryman; in 1682, a rater; in 1687, Constable; and in 1697, a Deputy to the General Court. His name appears often in connection with the divisions of Dartmouth lands and the controversies which arose concerning them. His wife's name was Sarah, her surname I know not. It was their daughter, Rose, who married Nathaniel Howland, who was Phebe Howland's great great grandmother.

CHAPTER VIII

BENJAMIN HAMMOND

Came over 1634

Griffin

BENJAMIN HAMMOND (Mary Vincent)	1621 — 1703
SAMUEL HAMMOND (Mary Hathaway)	1655 — 1728+
THOMAS HAMMOND (Sarah Spooner)	1687 — 17
LOVINA HAMMOND (John Chase)	1734 —
RHODA CHASE (Henry Howland)	1759 —
PHEBE HOWLAND (Jesse Crapo)	1785 — 1870
HENRY H. CRAPO (Mary Ann Slocum)	1804 — 1869
WILLIAM W. CRAPO (Sarah Davis Tappan)	1830 —
STANFORD T. CRAPO (Emma Morley)	1865 —
WILLIAM WALLACE CRAPO	1895 —

BENJAMIN HAMMOND

In 1840, your great grandfather, Henry H. Crapo, became interested in the local history of Dartmouth. Among his papers were certain memoranda concerning the British raid in 1778 and a list of the dwelling houses then in the village of New Bedford. One of the witnesses whom he examined in obtaining this information was John Gilbert. In the list of houses there is a description of a house on Ray and North Streets built by Jabez Hammond. The memorandum referring to Jabez Hammond says, "He was father to John Gilbert's wife and came from Mattapoisett. Old John Chase's wife was this man's sister, making John Gilbert's wife own cousin to my grandmother." It is from this casual note that, through the prompting of Mr. William A. Wing, the Secretary of the Old Dartmouth Historical Society, the connection of Phebe Howland with the Hammonds, Spooners, Warrens and Cookes came within the purview of my genealogical inquiries. These notes written in 1840 were preserved in an old black leather portfolio for seventy years by your grandfather and were published in 1909 under the editorship of Mr. Henry B. Worth. The finding of this little slip of casual genealogical memorandum is one of the many rebukes which I

have received for my lack of sympathy with your grandfather's mania for accumulating and preserving papers. At my instigation, your grandfather and I have during these later years destroyed and burned what seems to me tons of manuscript which to my irreverent mind appeared unworthy of preservation. I now realize that in some of that mass of writing which I consigned to the furnace there may have been data which, had they been preserved, would have given some genealogical or historical crank like myself a source of gratification equal to the discovery which came to me through the little note about John Gilbert, and opened up the story of your descent from Benjamin Hammond, which led to so many more interesting comeoverers.

Benjamin Hammond was the oldest son of William Hammond and Elizabeth Penn and was born in London in 1621. William Hammond died prior to 1634. He was probably descended from the Hammonds of St. Albans Court, County Kent. Elizabeth Penn, as claimed by one of her early descendants and as accepted by the Hammond genealogists, was the sister of Sir William Penn. If so, she must have been very much his senior, since Sir William Penn was born in 1621, the same year in which her son Benjamin was born. This, however, does not necessarily disprove the relationship of brother and sister, since Sir William Penn had an older brother George who, it would seem, was of age in 1591 as he is named as the executor of his grandfather William Penn's will of that date. Yet the family history

of Sir William Penn and his son William Penn, the Quaker, has been exhaustively treated and the genealogies of the family thoroughly exploited and nowhere is there the slightest evidence that Sir William Penn had a sister Elizabeth who married a William Hammond. Sir William Penn's grandfather was William Penn, who died before the death of his father William Penn in 1591. In the will of the elder William Penn he provides for all his grandchildren, naming them, and there is no Elizabeth among them, so that your Elizabeth Penn was probably not the sister of Sir William Penn. Indeed, there is no evidence whatever that she belonged to this particular branch of the Penn family. The name was by no means uncommon in England in the seventeenth century.

It is with much reluctance that I dissent from the Hammond genealogists and refuse you near kinship with Sir William Penn. That old rascal is one of my most intimate cronies of the seventeenth century. Samuel Pepys introduced him to me long ago with a vividness of portraiture which makes him as familiar as any of my contemporaries. Under date of September 8, 1660, soon after his first acquaintance with Sir William, Pepys writes, "Drinking a glass of wine late and discoursing with Sir W. Penn, I find him a very sociable man, and an able man, and very cunning." Pepys and Penn continued to be "very sociable" for some years. Sir William confided to Pepys his troubles with that milksop of a youth, his son William, who was so ridiculously

seriously minded, and finally, to the scandal of the family, turned Quaker, and later became, perhaps, on the whole, the most important person connected with the settlement and organization of the Colonies across the sea which a century later became the United States of America. Sir William Penn was born in Bristol in 1621. He was a captain in the Navy when he was twenty-one, a rear admiral of Ireland at twenty-three, a general at the taking of Jamaica at thirty-one, a vice admiral of England in the Dutch War at thirty-two, knighted when he was thirty-nine by Charles II on the Royal Charles as he came from Holland at his restoration, Governor of Kingsdale at forty, and Commissioner of the Navy at forty-four. He served with Edward Winslow in the expedition against Hispaniola in 1655. He died September 16, 1670, aged forty-nine. He was indeed a charming old grafter, who was with equal facility a pious Puritan with Cromwell and an all around sport with Charles — anything, so long as he could fatten from the public purse.

The only evidence that Elizabeth Hammond was the sister of Sir William Penn, and the aunt of William Penn, the Quaker, is from "A Short Record of our Family by Elnathan Hammond, copied from a Family Record of my Father's, Mr. John Hammond, of Rochester, 1737," by Captain Elnathan Hammond of Newport, R. I., who died in 1793. In this record is the following: "William Hammond, born in the city of London, and there married Elizabeth Penn, sister of Sir William Penn, had children, Benjamin their son born

1621, Elizabeth, Martha, and Rachel, their daughters, all born in London. William Hammond died there and was buried. Elizabeth Hammond, widow of William Hammond, with her son Benjamin and three daughters, all young, left a good estate in London, and with several godly people came over to New England in the troublesome times in 1634, out of a conscious desire to have the liberty to serve God in the way of his appointment settled in Boston and there died in 1640; had an honorable burial and the character of a very godly woman."

Elizabeth Penn Hammond, with her son Benjamin, your many times grandfather, then about thirteen years old, unquestionably came across the ocean in the ship Griffin and landed at Boston, September 18, 1634. This ship is an important one so far as your comeoverers are concerned. Among the two hundred immigrants on board were Anne Hutchinson and Richard Scott and many others of whom you will hear later. Elizabeth Hammond was of the party of religious enthusiasts who accompanied the Rev. John Lothrop. Elizabeth Hammond lived in Boston and Watertown until 1638 when she followed Mr. Lothrop to Scituate, and was admitted a member of the Scituate church, April 16, 1638. When Mr. Lothrop moved to Barnstable (in 1639), Elizabeth Hammond returned to Boston and there died in 1640. Benjamin, her son, had doubtless accompanied her to Scituate, and probably accompanied Mr. Lothrop to Barnstable. At all events, he remained an inhabitant of Plymouth Colony until

his death. He was in Yarmouth in 1643 enrolled among the men "able to bear arms." In 1652, he was Constable of Yarmouth and seems to have been living there as late as 1655. In 1650, he married Mary, daughter of Mr. John Vincent of Sandwich, and in Sandwich he seems to have "sat down," yet when he was sixty-three years old in 1684 he followed his sons to Rochester and died (probably) in Rochester in 1703. It is rather an interesting coincidence that whereas the Plymouth Court January 22, 1638-9, had offered the "plantation of Seppekaun" to eight men of Scituate for the benefit of the Rev. John Lothrop's congregation "who had fled from London to escape the persecution of Archbishop Laud and tarried awhile at Scituate," in which congregation was the faithful Elizabeth Penn Hammond, forty years later two grandsons of John Lothrop, and two grandsons of Elizabeth Hammond, were among the original proprietors of the Sippican purchase of 1679, and among the founders of the town of Rochester.

Samuel Hammond, the oldest son of Benjamin Hammond and Mary Vincent, was born in Sandwich in 1655. He came to that part of Rochester which is now called Mattapoissett very soon after 1679 with his brother John. Samuel Hammond, in the original allotment of lands, had set off to him a homestead in the southwesterly part of the new town. Later, he purchased of Hugh Cole one hundred and twenty acres on what is now called Mattapoissett Neck "between the Mattapoissett River and Acushena." Cole had pur-

chased this land in 1671 directly from King Philip. Samuel Hammond with Samuel White, another of your Rochester grandfathers, were of the first recorded Board of Selectmen in 1690. In 1684 Samuel Hammond was a freeman of Rochester. He was one of the founders of the first Congregational Church, now within the confines of Marion. He was an extensive land owner and his eleven children, seven of whom were sons, for the most part settled in his neighborhood with the result that the name of Hammond is conspicuously pervasive in the history of Rochester and Mattapoisett. Samuel Hammond died after 1728.

Thomas Hammond, your ancestor, was the fifth child of Samuel Hammond and Mary Hathaway, the daughter of Arthur Hathaway and Sarah Cooke. He was born September 16, 1687. He removed to Dartmouth and lived in that portion of the town now called New Bedford. His father, Samuel Hammond, had purchased a share in the undivided lands of Dartmouth and deeded to his son Thomas an interest. By his will Samuel also left to his son Thomas fifty acres of land (presumably in Dartmouth) and the third part of "ten acres of meadow I have in Wells and twenty acres of land in Rochester not yet laid out." Thomas Hammond married April 6, 1721, Sarah Spooner, daughter of William Spooner. It is from their sixth child, Lovina, born February 9, 1734, who married John Chase, that you descend through Phebe Howland.

CHAPTER IX

WILLIAM SPOONER

Came over prior to 1637

WILLIAM SPOONER (Hannah Pratt)	— 1684
WILLIAM SPOONER (——— ———)	About 1657 — 1735+
SARAH SPOONER (Thomas Hammond)	1700 — 1742+
LOVINA HAMMOND (John Chase)	1734 —
RHODA CHASE (Henry Howland)	1759 —
PHEBE HOWLAND (Jesse Crapo)	1785 — 1870
HENRY H. CRAPO (Mary Ann Slocum)	1804 — 1869
WILLIAM W. CRAPO (Sarah Davis Tappan)	1830 —
STANFORD T. CRAPO (Emma Morley)	1865 —
WILLIAM WALLACE CRAPO	1895 —

WILLIAM SPOONER (Hannah Pratt)	— 1684
SARAH SPOONER (John Sherman)	1653 — 1720+
ABIGAIL SHERMAN (Nathaniel Chase)	1680 — 1748
JOHN CHASE (Lovina Hammond)	1722 —
RHODA CHASE (Henry Howland)	1759 —
PHEBE HOWLAND (Jesse Crapo)	1785 — 1870
HENRY H. CRAPO (Mary Ann Slocum)	1804 — 1869
WILLIAM W. CRAPO (Sarah Davis Tappan)	1830 —
STANFORD T. CRAPO (Emma Morley)	1865 —
WILLIAM WALLACE CRAPO	1895 —

WILLIAM SPOONER

There was a John Spooner living in Leyden in 1616, the head of a family. His widow, Ann Spooner, was still in Leyden in 1630. In 1637 there was an Ann Spooner in Salem who probably was the same person. She may have come over with her sons, Thomas and William, prior to that date. Thomas Spooner was in Salem in 1637. It is not unlikely that soon after 1634-5 this Ann Spooner with her two boys settled for a time at Colchester, "beyond the Merrimack," afterwards known as Salisbury, in the County of Essex, where so many of your ancestors settled and lived. At all events, your ancestor, William Spooner, of Dartmouth, came to Plymouth from Salisbury. Perhaps his mother came with him. She would have wished, very naturally, to be near her old Leyden friends.

It is a somewhat singular coincidence that this ancestor of yours, a poor boy without means of support, should have been taken into the family of John Coombs of Plymouth, the father of the Francis Coombs who took charge of that other helpless lad, your ancestor, Peter Crapo. The record reads as follows:

Bradford Gov^r. a R. R. Caroli XIII 1637. Whereas William Spooner of Colchester in the County of Essex

by this Indenture, bearing date the twenty seaventh day of March Anno Domi 1637 in the thirteenth year of his mat^{res} Raigne, hath put himself apprentice with John Holmes of New Plymouth in America, gent. from the first day of May next after the date of the said Indenture unto thend terme of six years thence ensuing with divers other covenants both pts to be pformed eich to other by the Indent it doth more plainly appear. Now the said John Holmes with the consent and likeinge of the said William Spooner hath the first day of July assigned and set over the said William Spooner unto John Coombs of New Plymouth aforesed, gent., for all the residue of his terme unexpired to serve the sd John Coomes, and the said John Coomes in thend of his said terme shall give the said William Spooner one comely suit of apparel for holy days, and one suite for working days, and twelve bushels of Indian Wheate, and a good serviceable muskett, bandaliers and sword fitt for service.

William Spooner must have been a useful and trusted apprentice, serving his master with zeal and fidelity. In 1643, he is listed as "able to bear arms." In 1645, John Coombs died and his widow went back to England, leaving her children and property in the care and custody of the young man who could not have been much over twenty years of age. On October 16, 1646, "William Spooner came before the Gov'r and undertake to save the towne harmless from any charge that might befall of a child of Mrs. Coombs left with him when she went to England and which he undertakes to keep and provide for." William Spooner had married Elizabeth Partridge, who died April 28, 1648. Later, in August, 1648, the Court "further ordered concerning the children of the said Mrs. Coombs now being with William Spooner that the said Spooner keep them for the

psent and not dispose of them for the future without further orders from the Court."

It may have been the recollection of the care which this indentured lad of his father's had given him when he was an orphan and deserted by his mother which caused Francis Coombs many years after to undertake the upbringing of the little shipwrecked waif, Peter Crapo. As his father had done by William Spooner, and William Spooner had done by him, so did he do by Peter Crapo.

On March 18, 1652, William Spooner married Hannah Pratt, the daughter of Joshua and Bathsheba Pratt. Joshua Pratt had come over in the Ann in 1623, and was allotted land as an "old comer." He was one of the original thirty-four purchasers of Dartmouth, who organized at Plymouth in March, 1652. Joshua Pratt's name frequently occurs in the early records of Plymouth, although he took no prominent part in public affairs. William Spooner became a freeman June 7, 1653. He was made Surveyor of Highways in 1654. He served on the Grand Inquest in 1657 and in 1666. December 26, 1657, Benajah Pratt, doubtless a son of Joshua Pratt, sold to William Spooner "for the consideration of a cow" one-half of his land, called "Purchase Land" (i. e. Dartmouth purchase) "at Coaksett alias Acoakus and places adjacent." On June 30, 1662, William Spooner sold fifteen acres of the lower South Meadow in the town of Plymouth, and with the purchase money on the same day purchased of Robert Ransome "twenty acres of upland at Acushena."

It is probable that it was not long after 1660, when he removed from Plymouth to his home in Dartmouth. His homestead farm included what is now the "Dana Farm" and Riverside Cemetery, and lay to the south of John Cooke's farm. He later held a considerable amount of land in what is now Acushnet, and on Sconticut Neck, and at Nasquatucket, and a large undivided interest in the Dartmouth purchase, which was laid out and allotted after his death to his sons. It is a matter of tradition unconfirmed by any record that he and his sons built a mill near what is now the village of Acushnet. The first mill in Dartmouth of which there is any record was at Smith Mills in 1664.

William Spooner was described as "sober and peaceable in conversation and orthodox in the fundamentals of religion." He died between March 8, 1683-4, the date of his will, and March 14, 1683-4, the date of the inventory of his estate. His will, of which Seth Pope and Thomas Taber were the "overseers," disposed of his property among his several children. To his son William, from whom you descend, he gives both land and cattle, and to his daughter, Sarah Sherman, from whom also you descend, he gives a cow, and to her husband, John Sherman, his "great coat." His inventory shows £201 — a fair estate for a farmer of those early days.

William, the fifth child of William Spooner and Hannah Pratt, was born between 1650 and 1660. He lived in the northerly part of what is now the village of Acushnet. He served in the militia

with the rank of Lieutenant and was frequently elected to town offices. It is stated by Thomas Spooner, the genealogist of the family, that this William Spooner married Alice, the daughter of Nathaniel Warren, and the widow of John Blackwell. There is evidently an error in this statement. Nathaniel Warren had a daughter Alice who married Thomas Gibbs and both she and her husband signed papers in connection with the settlement of the estate of Nathaniel Warren prior to the date of the birth of Sarah, William Spooner's daughter, who married Thomas Hammond. Nathaniel Warren had a daughter Sarah who married a Blackwell, and it is possible that it was she who married William Spooner, although in the same papers relating to the estate of Nathaniel Warren she signs her name as Sarah Blackwell. This is a difficulty in your genealogical history which I have not solved. I am inclined to think it quite possible that through Sarah Spooner, the daughter of William, the second, you can again trace your descent from Richard Warren of the Mayflower, but the conclusive evidence is lacking. William Spooner left an estate of £1,525. In his will he provided for his daughters Sarah, Mary, and Alice. He makes no provision for his wife, which indicates that she died before he made the will.

Sarah Spooner, the fourth child of William Spooner, the second, born October 6, 1700, who married Thomas Hammond, was a great grandmother of Phebe Howland.

CHAPTER X

JOHN BRIGGS

Came over prior to 1638

JOHN BRIGGS (——— ———)	1609 — 1690
THOMAS BRIGGS (Mary Fisher)	— 1720
DEBORAH BRIGGS (Henry Howland)	1674 — 1712
THOMAS HOWLAND (Content Howland)	1709 —
DAVID HOWLAND (Lavinia Russell)	1734 — 1778
HENRY HOWLAND (Rhoda Chase)	1757 — 1817 .
PHEBE HOWLAND (Jesse Crafo)	1785 — 1870
HENRY H. CRAFO (Mary Ann Slocum)	1804 — 1869
WILLIAM W. CRAFO (Sarah Davis Tappan)	1830 —
STANFORD T. CRAFO (Emma Morley)	1865 —
WILLIAM WALLACE CRAFO	1895 —

JOHN BRIGGS

Your ancestor John Briggs of Portsmouth, was a Boston Hutchinsonite and a brother in law of another ancestor, Thomas Cornell, whose story will come later. For the purposes of a coherent narrative it is not convenient to introduce him to you here among the ancestors of Phebe Howland who were, for the most part, disassociated with the settlement at Portsmouth, yet since it is through Phebe Howland that he is your forebear there seems no proper way to escape bringing him to your attention as such. It is among the ancestors of Anne Almy Chase (Part III of these notes) that you will learn about the settlement of Portsmouth for which your ancestress, Anne Hutchinson, was responsible. That "prophetess of doleful heresies," however, is related by kin to you through Sarah Morse Smith (Part V of these notes). She was a very troublesome person in her day, and that she should upset an orderly and coherent presentation on my part of your forebears is altogether characteristic of her. In view of the controlling influence which she exercised over the lives of so many of your ancestors she has a claim to be considered the heroine of this book. It is unfortunate to postpone introducing one's heroine, yet the scheme which I have

adopted compels her entrance on the scene to be held in suspense.

John Briggs is one of the signers, by his mark, of the compact of the settlement of Aquidneck, which is contained in the first page of the Portsmouth town records. In March, 1639, he was admitted as a freeman of the town, and took the oath of allegiance to King Charles. In March, 1642, he was suspended in his vote till he had given satisfaction for his offences, a ban which was removed by the town in September of the same year. What his offences were I know not, but that he was thoroughly purged of them is clear from the conspicuous part which he thereafter took during his life in the town government. His name appears on nearly every page of the town records. He served constantly and in every capacity, as Jurymen, Constable, Town Councillor, Surveyor of Lands, Special Commissioner, and Deputy to the General Assembly of the Colony. This latter office he held continuously for many years. He was evidently a man of some property since the town on several occasions was indebted to him for moneys which he had advanced for the town's benefit. In the early days there was no military organization in the town, but John Briggs seems to have been charged with seeing that the inhabitants were armed and kept their arms in good condition, and when the town was ordered by the Colony to procure powder and shot it was John Briggs who was directed to obtain it from Mr. Roger Williams. At one of the town meetings in 1657 a committee was appointed con-

sisting of Mr. William Baulston, Mr. Philip Sherman and Mr. John Briggs, who might appropriately have been styled "our three leading citizens" "to speake with Shreef's wife and William Charles and George Lawton's wife and to give them the best advice and warning for their own peace and the peace of the place." Fancy my raking up such an old scandal as that! I do it only to convince you that John Briggs was a sober and respected citizen. But then he was over fifty. He may have needed advice himself when he was younger.

John Briggs lived on the "highway that leadeth to the windmill," and at his house the town meetings were frequently held, and sometimes he was the moderator of the meetings. At one of these meetings held in 1675, about the time of King Philip's War, the following vote was adopted: "Whereas severall persons in this Towneshipp have made purchass of Indians which were latly taken and brought to the Island which appears troublesome to most of the inhabitants, and the sufferinge such Indians to abide amongs us may prove very prejuditall, — It is therefore ordered that all those persons whoe have any Indian man or woman in this Towne have one month's time liberty from this meeting to sell and send them off from this Towne, and that noe inhabitant in this Towne-shipp after that time shall for the future buy or keep any Indian or Indians soe brought or to be brought upon the penalty or forfeiture of five pounds sterll for every month they shall keep any such Indian."

On October 6, 1662, John Dunham, one of the original thirty-four purchasers of Dartmouth, conveyed for £42 his whole share to John Briggs, describing it as "all my lot or portion of land at Acushna, Cookset and places adjacent in New Plymouth." You may recall that £42 was the amount which John Russell paid Capt. Myles Standish for his share. It seems to have been the going price at that time. It was at the rate of about six and one-half cents per acre. In 1678-79, John Briggs conveyed to his son John one-half a share and to his son Thomas, your ancestor, one-quarter of a share. The consideration proclaimed in these deeds is "love and affection." To Thomas he deeded a tract of thirty-five acres which was part of a tract which had been set off to John Briggs from his undivided interest, which is described as at "Ponagansett," bounded north by John Briggs second, east by a cove or creek, south by land "of me," and west by land in common. These lands were west of Apponegan-sett River and south of the Gulf Road.

Of John Briggs's wife nothing is known. He died in 1690, his will dated April 19, 1690, being proved September 17, of the same year. Notwithstanding the records unquestionably proclaim him a man of some ability, I confess that to me he appears to have been an old fool. It was his silly dream, caused, no doubt, by his having eaten too much supper, and his absurd testimony about it, which was the cause of his nephew being hanged for the murder of his sister, Rebecca Cornell, all about which you will learn in con-

nection with the Cornells. The apologists for this blot on the judicial history of Rhode Island describe John Briggs, the narrator of the vision, as "an old man of eighty or thereabouts and in his dotage." That this is not so you may perceive from the dates I have furnished you. As a matter of fact he was only sixty-four years old when he told his nonsensical yarn, and that he was not in his dotage is certainly indicated by the fact that seven or eight years later he was still serving as a Deputy from Portsmouth to the General Assembly at Newport and that he lived some seventeen years after the trial, and died in full possession of his faculties.

Thomas Briggs, the second son of John Briggs, was born in Portsmouth and there married Mary Fisher, the daughter of Edward. His brother John, Junior, married Hannah, the sister of Mary Fisher, and both brothers removed to Dartmouth about 1679. Thomas was a member of Captain Peleg Sanford's horse troop in 1667 and was doubtless engaged in the Indian War. He was admitted as a freeman of Portsmouth in 1673, which would indicate that he was probably born about 1650. He died in Dartmouth in 1720 leaving a large estate inventoried at £1,001 4s. 9d.

Edward Fisher was an original settler of Portsmouth. He had a house lot allotted to him in 1639, next to Thomas Wait's, and various allotments of land in subsequent years. From 1650, for twenty-five years he is constantly named in the town records, serving as Constable, member of the town council, Deputy to the General Assem-

bly, and in various minor capacities. In 1660, a committee was appointed to "signifie to Edward Fisher that the inhabitants of this town are offended for that he hath taken in some land belonging to the Common and require him to lay it downe againe to the Common." That he did so would seem probable since at the next town meeting he was chosen on the town council. Edward Fisher died in 1677, his wife, Judith, outliving him for some years. His will, dated September 19, 1665, appoints John Briggs, Senior, the overseer of his estate and makes a bequest to his daughter Mary "Fisher." A receipt for this legacy in 1682 is signed by Mary "Briggs" and her husband, Thomas.

Deborah Briggs, born in 1674, the daughter of Thomas Briggs and Mary Fisher, married Henry Howland, and was a great great grandmother of Phebe Howland.

CHAPTER XI

ADAM MOTT

Came over 1635

Defense

ADAM MOTT (—————)	1596 — 1661
ADAM MOTT (Mary Lott)	1623 — 1673+
ELIZABETH MOTT (William Ricketson)	1659 — 1723+
JONATHAN RICKETSON (Abigail Howland)	1688 — 1768
REBECCA RICKETSON (Paul Russell)	1714 — 1744
LAVINIA RUSSELL (David Howland)	1735 — 1815
HENRY HOWLAND (Rhoda Chase)	1757 — 1817
PHEBE HOWLAND (Jesse Crapo)	1785 — 1870
HENRY H. CRAPO (Mary Ann Slocum)	1804 — 1869
WILLIAM W. CRAPO (Sarah Davis Tappan)	1830 —
STANFORD T. CRAPO (Emma Morley)	1865 —
WILLIAM WALLACE CRAPO	1895 —

ADAM MOTT

Adam Mott, a tailor, of Cambridge, England, aged thirty-nine, together with his second wife Sarah, aged thirty-one, with four children of Adam by a former wife, and one daughter of his wife Sarah by a former husband, whose name, singularly enough was Lott, came over in the ship *Defense* in July, 1635. Thomas Bostock, the master of the vessel, produced testimony before the Justices and ministers of Cambridge that Adam conformed to the orders and discipline of the Church of England and had taken the oaths of allegiance and supremacy. One of the children of Adam Mott was named Adam, and it is from him that you descend. He was twelve years old when he crossed the ocean in the *Defense*. With him was his stepmother's daughter, Mary Lott, aged four. It is hardly likely that they conceived any fondness on the voyage which justified their subsequent marriage and would tend to excuse the confusion between the Motts and the Lotts which has been a matter of some solicitude on my part.

Adam Mott and his family landed in Boston and there in May, 1636, he filed an application to be admitted as a freeman. During the same year an Adam Mott was in Hingham and land was

granted to him in that town. This was probably your Adam Mott. An Adam Mott, also a tailor, aged nineteen, came over in the Bevis. From him descend the Long Island and New Jersey Motts, who were famous in Quakerdom. What caused your Adam Mott to go to Portsmouth, Rhode Island, at the origin of that settlement in 1638, I do not know. It may be that he, too, had been brought under the all pervading influence of Anne Hutchinson's heretical ideas. Your Adam's father was named John. It is clear that he did not come over with his son on the Defense. There was a John Mott, the son of Adam, aged fourteen, in the party, and subsequently there were countless Johns and Adams in the country who tend to mix things up sadly. Perhaps Adam, your original immigrant, sent for his father, John, within a year or two after reaching America. If so, it was a sad mistake. The story of "ould John Mott" as disclosed in the Portsmouth records does not justify his immigration. If the present restrictive laws had then been in effect, "ould John" would have been sent back to England as "undesirable."

However it happened, Adam Mott and his father John were in Portsmouth almost from the start of the settlement, and to both of them land was allotted. To Adam there were given four score acres in 1639. Doubtless Adam tried to provide for his wife and his children and his little stepdaughter, Mary Lott, but for some years he evidently did not make much of a success of it and was quite unable to provide for his old

father, who became a public charge and the constant object of comment at town meetings for many years.

At a meeting in 1644 it was "further ordered that Mr. Baulston have nine pound a year for John Mott and diet and what bedding and clothing he shall want shall be furnished by the towne." In January, 1648, "it is voated and concluded that ould John Mott shall be provided for of meate drinke and lodging & washing by George Parker at his howse and George Parker shall have 5s. a weeke payd him monthly out of the tresurie by Mr. Baulston so farr as the tresurie will goe."

The next year, at the May meeting in 1649, there is this record: "Adam Mott haveing offered a Cowe for ever and 5 bushels of corne by the yeare so long as the ould man shall live towards his mayntenance that so he might be discharged from any further charge; the towne, every man that was free thereto, settinge downe what corne thay would give for this present yeare made up that 5 bushels to 40 bushels and so it was concluded that Mr. William Balston should have the 40 bushels of corn and the use of the aforenamed cowe this present yeare for which Mr. Balston undertake to keep ould father Mott this present yeare and alowe him house roome dyate lodging and washinge." Note "Mr. Balston received the Cowe above named the 13th of June."

Poor "ould John Mott" was a matter of concern thereafter for many years and nearly every

year he was imposed upon another patient provider who undertook to "dyat cloath wash and lodge" him. He certainly enjoyed the excitement of constant change in his place of abode and doubtless would have been able to pronounce with some exactness on the relative merits of the Portsmouth good wives as culinary and laundry experts. At one time the situation became so desperate that "it is agreed that the towne will bee at the charge to pay ould John Motts passage to the Barbadoes Island and back again, if he cannot be received there, if he live to it, if the ship owners will carry him." Apparently no ship owner was courageous enough to undertake the job and ould John continued to remain in Portsmouth. The last entry which I find concerning him in the town records is in 1656: "It is ordered that John Teft shall have £13 6s. 8d. peage pr penny, or black 3 pr penny, to keep ould John Mott this yeare for dyat lodging washing and looking to besyde the Cowe and the corn that the ould man's son Adam is ingaged to give." At the same meeting Mr. Baulstone was authorized to pay John Teft what the town owed him for the former year's keep of the old man and he was ordered "to by ould John Mott Cloathing out of the tresury money that come to his hands according as Mr. Balston seeth fit."

I trust you do not take it amiss that this ancestor of yours was a town pauper. He was distinguished, at least, by being the only one. That his neighbors and fellow townsmen gave of their little to his support is certainly to the credit

of the town. Whether his son Adam, even in view of the "Cowe for ever" and the "five bushels of corn," really did his full share towards the support of the old man, I have my doubts. At all events, Adam finally succeeded in establishing himself as a well to do citizen and died comparatively rich.

Adam Mott not only succeeded in acquiring some property but he acted in many public capacities, being chosen many times on the grand jury, of which he was often foreman, and being appointed at nearly every town meeting on some committee to settle boundary lines or other disputes. In 1658 he was one of three commissioners to meet the commissioners of Warwick, then a pseudo independent colony, and arrange an alliance. He often acted as Constable and was always diligent in Court affairs. His name often appears in the records of land transfers, and in a deed which he gave in 1652 to John Sanford there is a somewhat interesting provision concerning the consideration of the deed. "I say that in consideration of ten pounds of current pay yt is to say five pounds of current silver current money with the marchant; and five pound in current wampom well strunge and good such as is current with the marchant and the peage to be payd at 8 peags pr penny or else my wife to receive a ewe lamb that she shall better acsept or as well as peage 8 per penny; which if she doe I am content to receave the five pounds of wampon at six peags per penny and fully concluded a full and free bargain."

On August 31, 1661, there is the following record: "For as much as Sarah Mott widow to the late deceased Adam Mott of ye towne of Portsmouth hath brought hir late husband's will in to ye office of to be proved and hath exhibited the same to the towne counsill thay findinge the said will some thinge dewbeious in not declaring the said Sarah his wife to be his Execktrix yet the scope of the same makinge hir one in powar therefore the Counsill of the towne of Portsmouth doe unanimously apoint the said Sarah Mott and widow to be sole Execetrix during the terme of hir life accordinge to whot we undarstand the meaning of ye will to be beinge the magior part of the Counsil."

No more remarkable decision was ever made by a Rhode Island town council which still, even unto this day, exercises probate jurisdiction. The will is given in full in the records of the town, and the testator explicitly appoints Edward Thurston (his son in law) and Richard Tew, both of Newport, as the executors of his will. The will is dated on "ye 2 day of the 2 month 1661" and states that it is "written with my owne hand." There are several "dewbeious" passages in it, but nothing could be more clearly and explicitly stated than the testator's desire that the two executors whom he names should carry out his wishes, and the whole content of the will precludes his widow Sarah from acting as executrix. For instance, he writes "Also I give power to my Executors, full power, to give to all and every of my children then" (at the death of his wife) "liv-

ing some gift of ye moveables, either of what is in ye house or abroad as they can move or parswad hir accordinge to there and hir discretion, if she be not willinge to give it with discretion as thay deserve, I then give full power to my aforesaid executors Edward Thurston and Richard Tew to devide so much and as they see meet among them all; further if my children should be Crosse to there mother so yt it should force her to marey againe, I give full power to my executors to take good and full securitie for the makinge good of the estate so longe as she lives." By the terms of this will, the testator says of his son Adam, your ancestor, "I gave his share all redey and part longe since which he hath lived on whos sum was twelve acres." None the less, he provides that his executors shall give his son Adam a ewe lamb within twelve months of his mother's de-cease. The inventory of the estate is most in-teresting in its valuations of live stock, clothing, utensils, etc. The sum total is £371 6s.

Adam Mott, the son of Adam, who married Mary Lott, the daughter of his stepmother, and is your ancestor, lived in Portsmouth during his whole life. He was born in England in 1623, and probably married Mary Lott in Portsmouth about 1645. He was somewhat prominent in the affairs of Portsmouth, serving in many capacities, as Constable, etc. In 1673 he was the Deputy for Portsmouth to the General Assembly.

Elizabeth, the daughter of Adam Mott, second, and his wife, Mary Lott, married William Ricketson. Whether William Ricketson was a come-

overer I am not certain. It is probable that he was and that he had been in New England previous to the first record of his presence in Portsmouth. In Giles Slocum's will, dated 1681, he devises to his son Giles his homestead farm in Portsmouth, which as you will afterwards learn, was on the easterly side of the island opposite Fogland, "to my son Giles excepting foure accors of land with one small teniment . . . now in the occupation of Will Rickinson, house carpenter." In 1682 there appears on the town records the following entry: "Whereas William Ricketson hath petitioned this meeting for liberty to erect and set up a water mill for public use between the place where John Tyler's mill stood or near there unto; and to that end to have liberty to make a dam or dams and also to make such trench or trenches as may be suitable in this respect; and also grant him one acre of land neare there unto for his accomodation so long as he shall keepe and maintain or cause to be kept and maintained a mill there. This town do so far condescend to his request that they are willing he shall be accomodated if conveniently it may be, and refer the matter to the judgment and determination of a committee by this meeting to be chosen to view the place and personally consider the matter."

Whether the committee looked upon the matter favorably does not appear, or whether William Ricketson actually built his mill, which was doubtless intended for a saw mill. If he did indeed erect a mill he operated it for a short time only,

since in 1684 he purchased five hundred acres of land in Dartmouth on the east side of the road leading from Head of Westport to Horse Neck Beach and thither removed with his wife, Elizabeth Mott, whom he had lately married in Portsmouth. Here he built a dwelling house which is still standing. Of this interesting old dwelling Mr. Henry B. Worth says: "It was a palace for those days. It was built according to the later Rhode Island type which seems to have been first adopted in Connecticut." The chamber chimney-piece, now in the rooms of the Old Dartmouth Historical Society, is an interesting example of the best type of carpentry of two or more centuries ago.

William Ricketson afterwards acquired other interests in Dartmouth, purchasing a part of Governor William Bradford's original share, and also acquiring some of the Slocum interest. He also owned and operated a saw mill not far from his homestead and apparently prospered in worldly affairs. He died in 1691 and later his widow Elizabeth married Matthew Wing.

It is from Jonathan Ricketson, born in 1688, the son of William Ricketson and Elizabeth Mott, that Phebe Howland descended through her grandmother, Lavinia Russell.

CHAPTER XII
PHEBE HOWLAND

PHEBE HOWLAND

Phebe Howland was the fourth child of Henry Howland and Rhoda Chase, and was born March 29, 1785. As the oldest daughter of a very large family, she was doubtless busily employed in helping in the housework and the care of the children. Her two eldest brothers died at sea. Her youngest brother was born nine years after the birth of her own first born. In so stirring a household as Henry Howland's must have been, and with only the meagre advantages of a country school, it is a matter of marvel that Phebe Howland was enabled to acquire the liberal education which she unquestionably possessed.

She was a woman of great energy and of noble character, always seeking and planning to add to her knowledge and to find the ways and means to advance her children. Her husband, Jesse, was a good man, gentle and kindly, hard working and frugal, but lacking a desire for the knowledge which education brings and without the capacity for pushing himself in a material way in the world. She was a great reader of books when she could by chance acquire them. To her young great grandfather, Henry Howland Crapo, was indebted for all the stimulus and help which enabled him to obtain the knowledge which his

omnivorous mind sought and acquired. She was well poised, capable of energy where energy was demanded, and capable of patience and resignation when it came her turn to serve by waiting. She was nineteen when her eldest son was born. She was forty-six when she was left a widow, and she was over eighty-five when she died. One of the great events of her life was the journey she took in 1833 to visit her son David, who had settled in the town of Republic, Seneca County, Ohio, not far from Sandusky. With her young daughter she undertook this journey, by no means a simple undertaking for an inexperienced woman. She went by sailing vessel to New York, thence by a sloop up the Hudson to Albany, and thence by canal boat to Lake Erie. Near the log-cabin where her son lived was a locust tree, one of the seeds from which she brought home to the Rockadunda house and planted by the roadside. To-day, the tree which sprang from that seed is a magnificent specimen, being much the largest locust I have ever seen. It towers above the house, just at the turn of the road, on the hill overlooking the Apponegansett River, with the mill chimneys of New Bedford in the distance. To me it always seems a fitting monument to a noble woman to whom all of her descendants are singularly indebted.

On the death of her husband there was set off in 1831 to her as dower, in addition to certain land, "the east half of the house and also a privilege to pass and repass through the porch and to the oven for the purpose of baking as often as

occasion may require, and one-half of the corn house, and a privilege for her loom to stand in the west chamber, and the said Phebe to have a privilege to use the said loom in said chamber." Your grandfather remembers as a little boy sitting on the bench before the loom and watching with the fascination of a child his grandmother's deft manipulation of the shuttle. During the boyhood of your grandfather he and his sisters often stayed with their grandmother at the Rockadunda farm. Your grandfather remembers walking with his father from New Bedford to Padanaram and thence through the woods to the homestead. With his grandmother he went blueberrying in the woods of Spontick, which must have been familiar territory to her in her youth.

I remember her well. As we drove up to the door of the homestead, she would be sitting by the west window of the east room, clad in a plain black dress with a knit shoulder shawl and over her white hair a white cap, almost like a night-cap, and always with a book in her lap, even though her spectacles were raised to her forehead and she read not but looked into the shadows of the room with the clairvoyant eyes of old age, seeing the things we could not see, living the memories we could not share. I remember her gentle manner towards me, the namesake of her boy of whom she was so proud, and how she always offered me a glass of milk from the glass pitcher. It is possible that she may have come to our house in New Bedford, but I remember her only in the living room of the Rockadunda house

placidly waiting for the release of death. She outlived her eldest son and died December 22, 1870. She and her husband, Jesse Crapo, are buried in the burial ground on the old farm near the Bakertown Road, from which runs a right of way to a small enclosed plot where are the graves of several of her descendants.

PART III

ANCESTORS

OF

ANNE ALMY CHASE



CHAPTER I

THOMAS CORNELL

Came over prior to 1638

WILLIAM ALMY (Audrey ——)	1601 — 1676
CHRISTOPHER ALMY (Elizabeth Cornell)	1632 — 1713
WILLIAM ALMY (Deborah Cook)	1665 — 1747
JOB ALMY (Lydia Tillinghast)	1696 — 1771
JOB ALMY (Ann Slocum)	1730 — 1816
MARY ALMY (Benjamin Chase)	
ANNE ALMY CHASE (Williams Slocum)	1775 — 1864
MARY ANN SLOCUM (Henry H. Crapo)	1805 — 1875
WILLIAM W. CRAPO (Sarah Davis Tappan)	1830 —
STANFORD T. CRAPO (Emma Morley)	1865 —
WILLIAM WALLACE CRAPO	1895 —

THOMAS CORNELL

In what year Thomas Cornell came from England is not known. It would seem that he lived in Essex County in the old country and came over with his wife, Rebecca Briggs, and several of his children prior to 1638. It seems probable that your ancestress, Elizabeth, his ninth child, who married Christopher Almy, was born in this country. On August 20, 1638, it was voted at town meeting in Boston that Thomas Cornell be permitted "to buy William Baulstone's house, yard and garden, backside of Mr. Coddington, and to become an inhabitant;" and on September 6 of the same year Thomas Cornell was "licensed upon tryal to keepe an inn in the room of Will Bauldston till the next General Court." Evidently he did not prove satisfactory upon trial, since on June 4, 1639, he was fined £30 "for several offences, selling wine without license and beer at two pence a quart." Thomas explained that "in the winter time he had much loss by his small beer which he was at cost to preserve from frost by fire," which was the reason presumably why he put more alcohol in it and sold it at double the lawful price. He also pleaded ignorance of the law, said he was sorry for his offences, and asked for a remission of the fine. He was, two

of kings (like most Irishmen), never forgave. And so the Earl, for the time being acting the part of "heavy father," forbade the marriage. He probably stamped around the stage thumping his cane. They always do. Whereupon, quite in accord with the conventions of such tales, the young people eloped. They crossed the Atlantic to America, bringing with them a young sister of the bride, our Lady Elephel.

Perhaps the Earl, in the manner of Lord Ullin, stood on the shore of the Emerald Isle, and "sore dismayed through storm and shade his child he did discover" as she embarked to cross the raging ocean.

"Come back! Come back!" he may have cried
"Across the stormy water,
And I'll forego my Irish pride
My daughter! Oh! my daughter!"

The Ullin girl only tried to cross a ferry with her Highland Chief, if you remember, yet of the noble father's piercing cries Tom Campbell says:

"Twas vain. The loud waves lashed the shore,
Return or aid preventing,
The waters wild went o'er his child
And he was left lamenting.

Fortunately, our grandmother Elephel and her sister set forth in more favorable weather, and although she may possibly have left her noble sire lamenting, the waters of the Atlantic did not go "o'er her," and she made a safe landing on the other side.

In what manner our little Irish lady was separated from her sister, and came to find a home in

the simple household of Giles Slocum in Portsmouth, the tradition sayeth not. "Irish maids" were not commonly employed in those early days, and even in later times "Irish maids" were seldom Earls' daughters. None the less, it is probable that the Lady Elephel did in fact serve in a "domestic capacity" in the household of the old people whose daughters had married and gone away.

That the youthful Eliezer should fall in love with the stranger maiden was, of course, a foregone conclusion. That the Quaker parents should be scandalized at the thought of an alliance so unequivocally "out of meeting," the little lady doubtless being a Romanist, was equally to be foreseen. The young people were sternly chided and forbidden to foregather. There are stories of this Portsmouth courtship, which have found their way down through more than two centuries, which hint at the incarceration of the maiden in the smoke-house, — not at the time, let us hope, in operation for the curing of hams or herrings, — and of the daring Quaker Romeo scaling the roof by night and prating down the chimney of love and plans to hoodwink the old folks. Possibly he did not say:

She speaks!

Ah! speak again, bright angel! for thou art
As glorious to this night, being o'er my head
As is a winged messenger of Heaven
Unto the white upturned wondering eyes
Of mortals, that fall back to gaze on him,
When he bestrides the lazy-pacing clouds,
And sails upon the bosom of the air!

Probably he did not use those precise words, yet doubtless he felt them in much the same way as did the inspired Montague. Indeed, such glowing panegyrics of the free vault of the heavens might have proved a bit irritating to the fair one imprisoned in her sepulchral and ashy dungeon. And yet, if she did not say "Eliezer, Oh! wherefore art thou, Eliezer Slocum, the Quaker!" her sentiments were unquestionably identical with those of the fair Capulet. Eliezer appears to have inherited a more practical turn of mind than the love-sick Montague, since he crawled down the chimney and rescued the maiden. Just how he managed it is not explained. The door was manifestly locked. Perhaps he boosted her up the chimney. At all events these Portsmouth lovers succeeded in arranging matters far more satisfactorily than did their prototypes of Verona. And so they were married before they were twenty and came to Dartmouth and lived happily ever afterwards.

The quarter share which Eliezer derived from old Giles he took up near his brother Peleg, farther down the Neck at a place called "Barne's Joy." He and Elephel were living there, it would seem, prior to 1684. In 1694 Eliezer and his brother Peleg are named as proprietors of Dartmouth in the confirmatory deed of Governor Bradford. Eliezer's share would have amounted to something like four hundred acres. The title to his homestead farm, however, was not confirmed to him until November 11, 1710, by the "committee appoynted by her Majestie's Justices of ye

Quarter Sessions," William Manchester, Samuel Hammond and Benjamin Crane. The farm in the layout is described as the farm on which "the said Eliezer is now living." It contained two hundred and sixty-nine acres. It is described as being "on ye west side of Paskamansett river on ye eastward side of Barnsess Joy." It seems that in addition to the rights Eliezer derived from his father he was entitled by purchase to sixty acres in the right of Edward Doty and nine acres in the right of William Bradford, old Plymouth worthies.

In what year he built the mansion house I know not. It seems probable that it was built about 1700. Subsequently, not long before Eliezer's death in 1727, he built "a new addition," an ell to the west of the main structure. By what means Eliezer acquired so ample a store of worldly goods is not readily comprehended. It is evident, however, that among the very simple Friends of his acquaintance he was considered remarkably "well to do." His house was a "mansion." He doubtless had a few silver spoons, possibly a silver tankard, and he had cash. When he died in 1727 his estate was appraised at £5790, 18s. 11d., of which £665 was personal, and this is said to have been exclusive of the gifts he made to his children before his death. This is a large sum for those days. It may be that this appraisal was in "old tenor," a somewhat inflated currency in Massachusetts prior to 1737, yet, even so, it still indicates a marvellous accumulation of wealth for a "yeoman." I regret to say that one of the

learned historians of the Old Dartmouth Historical Society is inclined to believe that your honored ancestor, Peleg Slocum, that conspicuously "honest public friend," was not only a farmer but a merchant "on the wrong side of the law," in fact, a smuggler, and that his famous shallop was not always used for errands of "religious concernment," but in a very profitable contraband trade. His inventory certainly indicates that he was somewhat mysteriously a "trader." His brother Eliezer very likely may have joined in these mercantile enterprises. Indeed, there has always clung about the old farm at Barney's Joy a flavor of slaves and smuggling.

The Lady Elephel, whose hard labor and frugality had doubtless contributed to this store of wealth, comparing herself with her neighbors may have been justified in feeling that she was "well set up." Yet there was one crisis in her life when her plain home and country fare must have seemed humble indeed in her eyes. It was all a wonderful romance, the coming of that sister who took her from her father's castle and leaving her with Giles Slocum went away to New Amsterdam with her English husband, prospered and became a lady of high fashion and degree. So remarkable in the annals of Slocum's Neck is the entry of this great lady in her coach and four, with postillions maybe, that unto this day the tale is told by the great great grandchildren of the Neckers. The progress of the coach through the sandy roads was probably sufficiently slow and majestic to permit of all the neighbors getting a

glimpse of the great personage in her silks and flounces, with bepowdered hair, and, I fondly trust, patches upon her fair cheeks, and jewels in her ears. When the ponderous coach bumped down the narrow lane and drew up before the door of the Barney's Joy house the excitement of its inmates must have been intense. As the Lady Elephel in her severely demure garb welcomed her gorgeous sister to her simple home, and they "fell into each other's arms" (at least I hope they did), I wonder did their thoughts hie back to Kildare and their father's castle in the green island of their birth? The little granddaughter Ann, who afterwards married Job Almy and was the grandmother of Anne Almy Chase, your great great grandmother, may have stood entranced by the doorstep as the gloriously bedecked lady entered and was escorted to the "great low room." Perhaps it was she, this little Ann, who told the story to her granddaughter, who in turn told it to her daughter Mary Ann Slocum, your grandfather's mother.

Eliezer Slocum died on the "eleventh day of the first month, called March, in the thirteenth year of His Majestie's King George His Reign 1726/7." By his will he gave to his beloved wife Elephel, twenty pounds per annum and all his household goods and furniture, and "one mear wch now she commonly rides together with her furniture," also "two cows wch shall be kept at the proper cost and charge of my executors," also "an Indian girl named Dorcas," under indenture,

and various other items. The will then provides as follows:

Item. I give and bequeath to Elephel, my beloved wife, the great low room in my dwelling house, with the two bedrooms belonging, together with the chamber over it and the bedrooms belonging thereto, and the garet, and also what part of the new addition she shall choose and one-half of the cellar during her natural life. I will that my executors procure and supply Elephel, my wife, with fire wood sufficient during her natural life and whatsoever provisions and corn shall be left after my decease I give to Elephel, my wife, for her support, and also hay for support of her cattle.

He divides his farm into three parts, giving the northerly part of about one hundred acres to his son Eliezer, your ancestor, "where his dwelling house stands." This tract in more modern times has been known as the Henry Allen farm. It was there, doubtless, that the little Ann was born, and there was married to Job Almy. To his son Ebenezer he gave "that southerly part of my homestead farm on which my dwelling house now stands." This, of course, refers to the old house. The "middle part," between the northerly and southerly parts, together with stock and money and gear he gave to both sons to be equally divided. Naturally Ebenezer took the southerly portion of this middle part.

To a grandson, Benjamin Slocum, Eliezer gives £100 and a salt marsh and a fresh meadow. "And whereas Maribah Slocum, the widow of my son Benjamin, being with child, if the same prove a male child, I then give and bequeath to the same male child (as yet not born) a tract of land lying

near John Kerby's with a dwelling house and orchard thereon, and also a tract of land lying in Aarons Countrey, so called, and also one tract of land lying on the side and joining Coaksett River, and also two acres of meadow lying near Guinny Island, and also two acres of cedar swamp in Quanpoge Swamp, he the said male child paying unto his brother Benjamin £250. But if the child which is not yet born should prove a female child all the inheritance I have here given to it, being a male child, shall be given to Benjamin Slocum, the said Benjamin paying his sister £50 when she becomes eighteen years of age." He also gives £200 for "the bringing up" of these two grandchildren. You may be interested to learn that "it" proved to be a male child. The father had died about six months before Eliezer's death. In his will he made a similar provision for his unborn child. The child was born May 22, 1727, and was named John. He married Martha Tillinghast and was a highly respected and prosperous citizen of Newport, Rhode Island, leaving many descendants.

The widow Elephel lived with her son Ebenezer in the homestead for twenty-one years after her husband's death, dying in 1748, and disposing by her will of a considerable estate. A year or two later Ebenezer, desiring to remove back to Portsmouth, possibly that he might be nearer the "meetings," his wife Bathsheba (Hull) joining, conveyed his farm at Barney's Joy of two hundred and twenty acres to his cousin Peleg Slocum, the father of Williams Slocum, your great great

grandfather. The date of the deed is March 20, 1750. The consideration is two thousand pounds. This seems an amazing price to pay for a farm on Slocum's Neck. It is also much to be wondered how Peleg Slocum, who was but twenty-three years of age, was able to put up the price. To be sure he was one of three sons of his father Peleg, who was one of four sons of his father Peleg, whose estate measured in acres of land was considerable, yet two thousand pounds was "a terrible sight of money" in those days. It is hardly likely, indeed, that the transaction was on a "cash basis."

No doubt the farm at Barney's Joy was an immensely profitable one. The ground had been cleared and cultivated for nearly three-quarters of a century. The fish at the mouth of the Pascamansett were plentiful. They were caught in great quantities, landed at Deep Water Point, and placed thickly on the soil. It was a case of what is now called "intensified fertilization." The crops were doubtless many times as abundant as the cleverest Portuguese of today could raise. Then, too, the island of Cuttyhunk, at one time known as Slocum's Island, afforded good grazing for the cattle in the summer. The cattle were taken over in boats each spring, and in the autumn brought home and the increase sold. Yet admitting the advantages of this farm of two hundred acres, much of which after all was ledge, salt marsh, and sand, it is difficult to understand how Peleg Slocum had the courage to pay two thousand pounds for it in the year 1750. Its pres-

ent value is predicated solely upon its exceptional beauty of location and its charming scenic variety. It has been a favorite place of sojourn of Robert Swain Gifford, the artist, who has pictured its autumn glories on many a canvas. It is not to be supposed, however, that Peleg Slocum purchased the farm for esthetic reasons. He proved, at all events, that he knew what he was about, for he prospered abundantly and lived for many years on the old place keeping up its traditions of opulence.

Two years before Peleg purchased the Barney's Joy farm, when he was twenty-one, he married Elizabeth Brown, and they lived together in the old house forty-nine years, she dying in 1797. He lived thirteen years longer and died in 1810, aged eighty-three. They had seven children, of whom the fifth, Williams, born in 1761, was your great great grandfather.

It was in the mansion house on this farm built by Eliezer Slocum for his bride, the Lady Elephel, that your grandfather, William Wallace Crapo, was born. He remembers the old house well and his grandfather's family who dwelt there. It was substantially the same without doubt at the time when he recalls it as it was when the marvellous coach drew up before it and the two noble Fitzgeralds were reunited. It was a picturesque and pleasing structure well set. A sheltered meadow sloped downward from its southern front to the salt pond and the winding inlets of the river. From the windows one looked out over the meadow to the white sands of Deep Water Point,

and the long stretch of Allen's Beach, and, beyond, to the waters of Buzzards Bay as they merge with the ocean. The main portion of the house was of two stories with an ample garret above, the gables facing east and west. The front door, plain in design but with a certain dignity, was at what was the west end of the southern front of the original structure, but after the "new addition" in 1720 it was about a third of the way along the long facade with two windows to the west and three to the east. The entrance hall was small, with a narrow winding stairway leading to the chambers above, the huge stack chimney behind taking up far more room than the hall. To the right as one entered was the "great low room" from which led two chambers. To the left was a good sized room which in your grandfather's time was used as a "parlor" by certain members of the family. Behind the "great low room" was a still larger room, the kitchen and living room, the most interesting of the apartments. The logs in the long fireplace were always burning, since here all the family cooking was done on the coals and by pots hung to the cranes, and in the brick oven by the side. Above the fireplace was a panel some six feet by four, hewn from a single board, which today is the only relic of the structure which has been preserved. On this panel your grandfather remembers the musket and the powder horns hung ready to be seized at alarm. On the west side of the room was a huge meal chest. In the northwest corner stood the old black oak high clock with Chinese lacquer panels, which now stands in

your grandfather's house in New Bedford, and will, I trust, some day stand in yours. This clock was buried in the barn meadow with the silver and valuables packed in its ample case, when the British man-of-war Nimrod was cruising along the shore in the War of 1812. In the northeast corner was an ample pantry closet, where your grandfather and his sisters found cookies. Near the fireplace was a trap door leading to the cellar, down which your great aunt Lucy fell on a memorable occasion when she was romping about the house. Off from the kitchen was a good-sized bedroom. Behind was the covered stoop with the cheese press. Behind this there were several low shed-like additions, which gave a feeling of considerable size to the whole structure. Above there were a number of chambers, in one of which your great grandfather, Henry Howland Crapo, and his bride, a daughter of the house, lived after their marriage.

After the death of Williams Slocum, the house and part of the farm came into the possession of his son, George Slocum, who was far from carrying on the traditions of prosperity of his family, and the place quickly fell into decay. It was almost a ruin in 1887, when I visited it and made a little sketch, which you may see. In 1900 the house was torn down, and now only the cellar remains to mark the spot where Eliezer Slocum, the Quaker, and the Lady Elephel lived their lives of love and happiness two centuries ago.

CHAPTER III

RICHARD SCOTT

Came over 1634

Griffin

RICHARD SCOTT (Catherine Marbury)	1607 — 1680 About
MARY SCOTT (Christopher Holder)	About 1640 — 1665
MARY HOLDER (Peleg Slocum)	1661 — 1737
PELEG SLOCUM (Rebecca Bennett)	1692 — 1728
PELEG SLOCUM (Elizabeth Brown)	1727 — 1810
WILLIAMS SLOCUM (Anne Almy Chase)	1761 — 1834
MARY ANN SLOCUM (Henry H. Crapo)	1805 — 1875
WILLIAM W. CRAPO (Sarah Davis Tappan)	1830 —
STANFORD T. CRAPO (Emma Morley)	1865 —
WILLIAM WALLACE CRAPO	1895 —

RICHARD SCOTT

Richard Scott and his wife, Catherine Marbury, are among the more interesting of your come-overers. Richard was the son of Edward and Sarah (Carter) Scott; and was born at Glensford, England, in 1607. Edward Scott was of the Scotts of Scott's Hall in Kent, who traced their lineage through John Baliol to the early Kings of Scotland. I quote from an article by Stephen F. Peckham in the New England Historical and Genealogical Register, which has furnished me with much of the information which I present to you about this comeoverer.

Richard Scott, who is designated as a "shoemaker," probably came over in the Griffin in 1634, the same ship in which came Anne Hutchinson and her sister, Catherine Marbury. It was, perhaps, on the voyage that Richard and Catherine became lovers. Governor Winthrop writes under date of November 24, 1634: "One Scott and Eliot of Ipswich was lost in their way homewards and wandered up and down six days and eat nothing. At length they were found by an Indian, being almost senseless for want of rest." Richard Scott had been admitted as a member of the Boston Church in August, 1634. He was probably a resident of Boston during the early days of the

tumultuous upheaval of that little town by his iconoclastic sister in law to be. Perhaps he was not altogether in sympathy with Anne Hutchinson's goings on. At all events, it would seem that he removed about 1636 to Rhode Island at a place called Moshasuch, near what was later Providence, in the vicinity of what has since been called Scott's Pond in Lonsdale. This was before Roger Williams organized his settlement at Providence.

The so-called "Providence Compact" was written by Richard Scott and his is the first signature to it. The other signatures are those of other neighbors at Moshasuch, most of whom subsequently became Quakers and were not included among the original proprietors of the town of Providence under Roger Williams. It was afterwards that Roger Williams obtained a grant of the lands pre-empted by Richard Scott and his friends which caused an acrimonious feud between Williams and his "loving friends and neighbors" of Moshasuch. None the less Richard Scott was admitted to the Providence purchase and was allotted a home lot next north of Roger Williams, with whom, however, he did not always live in friendly neighborliness. In 1640 the differences between the so-called "loving friends and neighbors" were patched up by an agreement arrived at by arbitration, to which Richard Scott was a party, which was known as the "Combination."

In 1637 he returned to Boston and there married Catherine Marbury. Things were getting very hot for Catherine's sister Anne and it may be that Richard felt that he should stand by his sister in

law in her trouble. He was present at her memorable trial and on March 22, 1638, testified in part as follows: "I desire to propound this one scruple, which keeps me that I cannot so freely in my spirit give way to excommunication, whether it was not better to give her a little time to consider of things that is devised against her, because she is not yet convinced of her lye, and so things is with her in distraction, and she can not recollect her thoughts." Immediately after the trial he returned to Rhode Island either voluntarily or because he was banished from the Colony with all Anne Hutchinson's friends. In 1650 Richard Scott was taxed in Providence £3 6s. 8d., a very large assessment, the largest assessment of £5 being levied on Benedict Arnold. About this time he gave up his town residence in Providence and removed to his lands at Moshasuch. He had evidently acquired a liberal competency and his holdings of real estate were considerable.

It was probably during Christopher Holder's first visit to Providence that Richard Scott and his wife were converted to Quakerism, in which faith they remained true through many disturbing experiences, as will be narrated in connection with the notes on Catherine Marbury. In 1655 Richard Scott was made a freeman. In 1666 he was a Deputy for Providence to the General Assembly. From December, 1675, to August, 1676, he and his son Richard fought in King Philip's War, he being described as a "Cornet." The son Richard was doubtless slain in battle. Another son, John, who also served, came home at the close

of the war, but soon after was shot and killed by an Indian as he was standing on his own doorstep.

I quote the following from Mr. Peckham's article: "In 1672 George Fox visited New England and preached in Newport with great acceptance, which greatly disturbed Roger Williams. In 1676 Williams published in Boston a book entitled 'George Fox digg'd out of his Burrowes,' which for scurrilous abuse has few equals, and which, when considered as the production of an apostle of liberty of conscience, is one of the most extraordinary books ever printed. In 1678 George Fox published in London 'A New England Fire-Brand Quenched, Being Something in Answer unto a Lying, Slandrous Book, Entitled George Fox Digg'd out of his Burrows,' " etc. George Fox had written to Richard Scott to know what manner of man Roger Williams was and Scott's reply is given in full by Fox. It is as follows:

Friend, concerning the Conservation and Carriage of this Man Roger Williams I have been his Neighbor these 38 years: I have only been Absent in the time of the Wars with the Indians, till this present. I walked with him in the Baptist Way about 3 or 4 months, but in that short time of his Standing I discerned that he must have the Ordering of all their affairs, or else there would be no Quiet Agreement amongst them. In which time he brake off from his Society. . . . That which took most with him, and was his Life, was, to get Honor amongst Men, especially amongst the Great Ones. For after his Society and he, in a Church-Way, were parted, he went to England and there he got a charter; and coming from Boston to Providence at Seaconk the Neighbors of Providence met him with fourteen Cannoes, and carried him to Providence. And the Man being hemmed in in the middle of the Cannoes, was so Elevated

and Transported out of himself, that I was condemned in my self that amongst the Rest I had been an Instrument to set him up in his Pride and Folly. And he that beforce could reprove my Wife for asking her Two Sons, why they did not pull off their Hats to him. And told her She might as well bid them pull off their Shoos as their Hats. (Though afterward She took him in the same Act, and turned his reproof upon his own Head.) And he that could not put off his Cap at Prayer in his Worship, can now put it off to every Man or Boy that pulls off his hat to him One particular more I shall mention, which I find written in his Book concerning an Answer to John Throckmorton in this manner: To which saith he, I will not answer as George Fox answered Henry Wright's Paper with a scornful and Shameful Silence,—I am a Witness for George Fox, that I Received his Answer to it, and delivered it into Henry Wright's own hands. Yet R. W. has published this Lie so that to his former Lie he hath added another scornful and shameful Lie

(Signed) RICHARD SCOTT.

Richard Scott died late in 1680 or early in 1681. His oldest daughter Mary, born about 1640, married Christopher Holder, whose daughter, Mary Holder, married Peleg Slocum, a great grandfather of Williams Slocum.

CHAPTER IV

CATHERINE MARBURY

Came over 1634

Griffin

GILES SLOCUM (Joan ——)	— 1682
PELEG SLOCUM (Mary Holder)	1654 — 1733
PELEG SLOCUM (Rebecca Bennett)	1692 — 1728
PELEG SLOCUM (Elizabeth Brown)	1727 — 1810
WILLIAMS SLOCUM (Anne Almy Chase)	1761 — 1834
MARY ANN SLOCUM (Henry H. Crapo)	1805 — 1875
WILLIAM W. CRAPO (Sarah Davis Tappan)	1830 —
STANFORD T. CRAPO (Emma Morley)	1865 —
WILLIAM WALLACE CRAPO	1895 —

RALPH EARLE (Joan Savage)	1606 — 1678
WILLIAM EARLE (Mary Walker)	— 1715
MARY EARLE (John Borden)	1655 — 1734
AMEY BORDEN (Benjamin Chase)	1678 — 1716
NATHAN CHASE (Elizabeth Shaw)	1704 —
BENJAMIN CHASE (Mary Almy)	1747 —
ANNE ALMY CHASE (Williams Slocum)	1775 — 1864
MARY ANN SLOCUM (Henry H. Crafo)	1805 — 1875
WILLIAM W. CRAPO (Sarah Davis Tappan)	1830 —
STANFORD T. CRAPO (Emma Morley)	1865 —
WILLIAM WALLACE CRAPO	1895 —

Dorcas, the daughter of Henry Dillingham and Hannah Perry, who married Ralph Earle, was a great grandmother of Williams Slocum.

CHAPTER IX
WILLIAMS SLOCUM

WILLIAMS SLOCUM

Peleg Slocum, the son of Peleg, the son of Peleg, the son of Giles, at the time of his death in 1810 left two sons and three daughters. One daughter, Rebecca, had married George Folger of Nantucket, and it was for her that her brother Williams Slocum asked that his granddaughter, your great aunt Rebecca Folger Crapo (Durant) be named. One son Caleb was married and probably was not then living at home. All the others lived together in the Barney's Joy homestead. At the time of his father's death Williams Slocum was forty-nine years old. He had married rather late in life some seven years before and had three children then alive of whom your great grandmother, Mary Ann Crapo, was the oldest. It was thus a large household that occupied the old house of which I have told you. Hannah Slocum, the oldest sister of Williams, then about fifty-six years old, was an invalid, and her father in his will, written in 1801, after bequeathing to her his "great bible and one feather bed, bedstead, cord, and furniture that she commonly sleeps upon free and clear at her own disposal," provided as follows: "And my will is that my two sons, Williams and Caleb shall provide for my said daughter Hannah all things necessary for her comfortable

support in sickness and health at all times and also to provide for her all suitable apparel doctors and nurses when needed and to carefully help her to meetings when and where it shall appear reasonable." Towards his daughters, Mehitable, who died before her father, and Deborah, who was the widow of Philip Howland, he was equally thoughtful. In addition to considerable bequests of money, horses, cows, stabling, etc., he provides that they shall have "the great room and the two bedrooms adjoining it and the chamber rooms above them . . . also the privilege of the kitchen to do their work and oven to bake in . . . one-sixth of the orchard or profits . . . one-half of the garden . . . one-quarter of the cellar . . . a privilege to the wells," etc., etc. "I also order my sons to provide and bring to the door firewood of suitable length sufficient for one fire yearly; also to keep one hog for them with their own hogs the year round; and that my two said daughters have the privilege of riding the chaise when convenient and to be helped to it by my said sons and that it be kept in good repair." Deborah alone was left to ride in the chaise.

To Williams, his son, he gave "my house clock a free and clear gift to him." This is the tall clock which two years later was buried in the meadow with the silver and valuables and is now in the possession of your grandfather. In the clock was doubtless buried a silver tankard which he gave his daughter Mehitable, providing that "if my son or sons shall lay any claim or right to

the silver tankard by virtue of Hannah Slocum, then they shall pay unto their sister Mehitable seventy dollars equally between them in lieu thereof." I know not what has become of the silver tankard, but as Mehitable died before her father, doubtless it came into possession of one of the brothers. To each of his grandsons, Peleg Slocum Folger and Peleg Slocum Howland, he left a "two year colt of a midling value." To his sons Williams and Caleb he left his farm and the rest and residue of his estate, which was an ample one.

Caleb was a man of some prominence in the community. He represented Dartmouth in the Great and General Court of Massachusetts in 1809. He engaged quite extensively in shipping and at one time was successful. Soon after his father's death, however, he became financially embarrassed and finally insolvent, involving his brother Williams through indorsements in the loss of much of his inheritance. In 1812 Caleb released to Williams all his interest in the homestead farm and moved to LeRoysville in New York State.

Williams Slocum was somewhat handicapped by the financial losses sustained through his brother, yet he managed to carry on the old farm at Barney's Joy and live in the comfortable way in which his predecessors had lived. Two negro slaves, then free, were his faithful servitors, about whom your great aunts had an interesting story which I regret I have not preserved. In 1774 the Friends meeting of Dartmouth had required Peleg

Slocum and several others to free their slaves. In Williams Slocum's time the family still had a coach, and doubtless also the chaise in which Deborah was to be permitted to ride. Williams Slocum had many dealings with his neighbors and with merchants in New Bedford. I had at one time a mass of documents relating to his affairs, which came into the possession of your great grandfather, Henry H. Crapo, who settled his estate. The considerable number of promissory notes for small amounts which he took and gave indicate how largely business was done without the use of cash by an interchange of evidences of credit in the form of notes. There must still be, in a package in my desk, a hundred or more of these notes ranging from one hundred dollars to one or two dollars. The promissory notes given and the memoranda of notes received represented deferred payments for sheep, hogs, firewood and other farm products, and purchases of household supplies, etc. Williams Slocum's estate amounted to nearly fifteen thousand dollars according to the inventory. The elaborate and careful work of your great grandfather Henry H. Crapo, as evidenced by the papers preserved in connection with this estate, furnishes one among a thousand other instances of his painstaking exactness.

The only personal recollection of Williams Slocum which I can give you is that of your grandfather who when a child about four years old was taken by his mother down to Barney's Joy to visit the old folks. He remembers his grandfather as a short, stout little gentleman,

very asthmatic, with knee breeches and silver shoe buckles, who took him by the hand and toddled down with him into the vegetable garden and showed him a gigantic squash which was evidently a keen delight to the old gentleman. A few months after this visit of his grandson Williams Slocum died, January 23, 1834. He is buried in the little enclosed graveyard by the road-side as you drive down from Tucker Allen's place, and when last I was there the purple blooms of the myrtle carpeted the ground. If you should stand by the iron gate of this enclosed plot, which is now or will be in part your real estate in fee, you would view the wonderfully beautiful scene in which your Slocum ancestors lived from the time of Eliezer and the Lady Elephel until, not many years ago, the race on the old farm went ignominiously out.

Of Williams Slocum's youngest daughter, Jane Brown Slocum, I would like to tell you, if you can bear with the reminiscences of a still not very aged old fellow. "Aunt Jane" was a distinct feature in the youthful lives of your father and myself. She was not more than sixty years old, probably, when first I remember her, and yet she seemed to me then a very old lady, quite as old as she did thirty years later when I used to call on her and hear her tell again the tales of her girlhood at Barney's Joy. Aunt Jane had a way of turning up at our house with her goatskin trunk (it had a convex top studded with brass nails and she promised to give it to me, but I never got it) at inconvenient times. Her idea of making a

visit to one's relatives was to do so when one felt like it. I think she must have been a little "nut brown maid" when she was young, she was certainly a little nut brown old maid when I knew her. She looked amazingly like her older sister, my grandmother, but as I recall the sisters, Aunt Jane had much more vivacity. In fact she told me so many yarns about the lively days of her youth that I looked upon her as distinctly a sporty person. She used to tell me about the mare she rode when she was a girl, and it was a very wonderful mare indeed and she had many hair raising escapades with her. She used to tell me of the dances she went to, and yet she never explained why one of the young sparks did not mate her as she most surely deserved.

My mother used to have Aunt Jane on her mind to some extent, and so we frequently drove out to Bakertown where she lived. She possessed a little white telescope of a house on the east side of the road, half way between the Gulf Road and Holder Brownell's Corner. Sometimes we carried her a bonnet. She was rather keen on gay bonnets although she professed to be a Friend. She lived quite alone and fended for herself. On one occasion when we called on her we heard a mysterious muffled wailing in the sitting-room, and seeking the explanation were informed that the cat had fallen between the studding and couldn't get out — but would probably soon be dead. The situation seemed to my mother to demand action of some kind, but Aunt Jane said that to get the cat out was a man's work and she

hadn't any man and didn't propose to call one in. If you could have had the privilege of knowing your grandmother, you could have no doubt that the cat was extricated before she left the house.

When Aunt Jane became rather too old to fend for herself, she went to live with her niece, Aeria Baker, the daughter of George Slocum, in Russell's Mills, where her brother Benjamin, an old bachelor who hunted rabbits all his life, also lived. The little house stood behind dense spruce trees, which have long since disappeared, on the road near the turning which leads to the old forge. Here your father's faithful old nurse, Margaret Sullivan, herself an old woman then, undertook the care of his great aunt. It was no easy job I fancy. Aunt Jane was never a docile person. In this dwelling at Russell's Mills I used to call occasionally on Aunt Jane after my mother's death. She was nearly ninety then, yet she always responded to the understanding between us that she was a true sport. She died after several days of unconsciousness. A few hours before her death, however, she called in a clear voice the signal to her girlhood's friend across the Pascamansett River at Barney's Joy. She had told me the story of how when a young girl she used to slip away from home in the evening and row across the river to see her bosom friend. This friend of hers had been dead for more than three quarters of a century. Do you suppose she heard the call? That singularly clear and youthful call as it was described to me, could it have found the receptive intelligence which unconsciously it sought?

PART V
ANCESTORS
OF
SARAH MORSE SMITH



CHAPTER I

NICHOLAS NOYES

Came over 1634

Mary and John

THOMAS SMITH (Rebecca ———)	— 1666
LIEUT. JAMES SMITH (Sarah Coker)	1645 — 1690
THOMAS SMITH (Martha Noyes)	1673 — 1760
THOMAS SMITH (Sarah Newman)	1723 — 1758
NATHANIEL SMITH (Judith Morse)	1752 — 1790
SARAH MORSE SMITH (Aaron Davis)	1780 — 1869
SERENA DAVIS (George Tappan)	1808 — 1896
SARAH DAVIS TAPPAN (William W. Crafo)	1831 — 1893
STANFORD T. CRAPO (Emma Morley)	1865 —
WILLIAM WALLACE CRAPO	1895 —

NICHOLAS NOYES

Nicholas Noyes was a younger son of the Rev. William Noyes, rector of Cholderton, Wilts, a little hamlet about eleven miles from Salisbury. The father of the Rev. William Noyes was probably Robert Noyes. The name Noyes, originally Noye, is Norman. There was a William Noyes of Erchfort who was assessed for a subsidy of £80 in the fourteenth year of Henry VIII. He died in 1557. One of his sons was a member of Parliament from Lain, the township in which Cholderton is located. Another son, Robert, purchased the manor of Kings Hatherdene, Berks. Whether the Rev. William Noyes of Cholderton was of kin to these people of his name and locality is merely a matter of speculation.

William Noyes was born in 1568. He matriculated at Oxford November 15, 1588, and graduated B. A. May 31, 1592. He was instituted as rector of Cholderton in 1602. He died intestate before April 30, 1622, at which date an inventory of his estate was taken. He had married in 1595 Anne Parker, a sister (probably) of the Rev. Robert Parker, whom Cotton Mather calls "one of the greatest scholars in the English nation, and in some sort the father of all non-conformists of our day." Anne Parker Noyes died 1657,

Inkersall shall hence forward have one penny for every p'son hee doth ferry over the North River during the town's pleasure." It is probable that the town was pleased to continue this franchise as long as Richard lived, since he is usually designated as "ferryman."

At a Salem town meeting held the seventh day of the fifth month, 1644, it was: "Ordered that two be appointed every Lord's day to walk forth in time of God's worship to take notice of such as either lye about the meeting house, or that lye at home or in the fields, without giving good account thereof, and to take the names of persons and to present them to the magistrate, whereby they may be proceeded against." Richard Ingersoll was named for the "sixth Lord's Day." Whether he performed this monitor's duty I know not. He died soon after in 1644. His will, dated July 21, 1644, was proved October 4, 1644. In it he gives to his daughter, Bathsheba, two cows. Governor Endicott read the will to him and he signed it by his mark.

The tradition that Richard Ingersoll built the House of the Seven Gables immortalized by Hawthorne is incorrect. It was probably built by John Turner between 1664 and 1680. In 1782 it came into the possession of Captain Samuel Ingersoll. It remained in the Ingersoll family until 1880.

CHAPTER V

ANTHONY MORSE

Came over 1635

James

JAMES ORDWAY (Ann Emery)	1620 — 1704+
JOHN ORDWAY (Mary Godfrey)	1658 — 1717
JAMES ORDWAY (Judith Bailey)	1687 —
SARAH ORDWAY (Caleb Morse)	1715 — 1815
JAMES ORDWAY MORSE (Judith Carr)	1733 — 1762
JUDITH MORSE (Nathaniel Smith)	1758 — 1817
SARAH MORSE SMITH (Aaron Davis)	1780 — 1869
SERENA DAVIS (George Tappan)	1808 — 1896
SARAH DAVIS TAPPAN (William W. Crafo)	1831 — 1893
STANFORD T. CRAPO (Emma Morley)	1865 —
WILLIAM WALLACE CRAPO	1895 —

JAMES ORDWAY

James Ordway was of Welsh extraction. In what year he came over I have been unable to discover. He was born about 1620. He was in Newbury at an early date, having become well established there before November 23, 1648, when he married Ann Emery, a daughter of John Emery, the first. He took no part in civic affairs, and his name seldom appears in the town records save as attending town meeting occasionally. He was, perhaps, of a quiet peaceable disposition, disinclined for controversy of any kind. This is indicated by the fact that he was among the first to obey the royal mandate to take the oath of allegiance in 1668, which was so stubbornly contested by many of your Newbury ancestors, and then, again, to be doubly sure that he was in the royal grace he took the oath again in 1678, on which later occasion he gave his age as "about sixty."

Almost the only detail of his life which I have uncovered was a scrape in which he figured in June, 1662. On that date he, with Peter Godfrey, another of your forebears, and some others were before the bar of the Court, under indictment, because they had wrongfully occupied seats in the meeting-house at service which had not been duly

John Emery settled at Newbury soon after landing in this country. He was given a grant of land on the southerly side of the main road leading to what is now the bridge over Parker River, a short distance above the Lower Green of Oldtown. He soon became one of the leading spirits of the young community. It is certainly characteristic that the first record I find of him is that on December 22, 1637, he was fined twenty shillings for inclosing ground not laid out or owned by the town, contrary to the town's order. He undoubtedly considered that he had a right to enclose that particular piece of ground, and such being the case the town's order would not have feazed him in the least.

In February, 1638, the Selectmen determined that "John Emery shall make a sufficient Pound for the use of the Towne, two rod and a halfe square by the last of the present month if he cann." Either he couldn't or he wouldn't, since in the following April Richard Brown, the Constable, was ordered to do it. In 1641 he was admitted as a freeman. In 1642 he was one of a committee to make a valuation in reference to the removal of the inhabitants to "the new towne." In 1645 he was assigned a lot in the new towne "joyning Cross Street," which, however, apparently he never occupied.

On December 18, 1645, a committee of seven was appointed by the town at a public meeting "for to procure a water mill for to be built and set up in said towne of Newbury to grind theyr corne," and John Emery and Samuel Scullard

were given twenty pounds in merchantable pay and ten acres of upland and six acres of meadow, free of all rates for the first seven years, "they on their part agreeing to sett up said mill ready for the towns use to grind the town's grists, at or before the twenty ninth of September, 1646." The mill appears to have been built at "the little River" and operated by John Emery, whose son John followed him as miller on the Artichoke.

John Emery was a self-assertive man, and as he was often in scrapes from which he was obliged to extricate himself, the town evidently considered him a good person to answer at the Court at Ipswich in the spring of 1654 in behalf of the town for failure to make and care for a road to Andover. On May 26, 1658, the General Court at Boston ordered John Emery and others to appear at the next October Court. On October 19, 1658, the General Court "having heard the case relating to the military company petition of Newbury preferred by John Emery, Senior, who with his sonnes John Emery, Junr., John Webster and Solomon Keyes, have been so busy and forward to disturb the peace . . . judge it meete to order that the said John Emery, Senior, John Emery, Junior, John Webster, and Solomon Keyes be severally admonished to beware of like sinful practizes for time to come which this Court will not beare; and that they pay the several chardges of their neighbors at the last Court and this in coming." Among the neighbors who had been obliged to travel to Boston to testify as to the cantankerous conduct of John Emery was

your many times great grandfather, Nicholas Noyes.

John Emery was always in trouble. Indeed he seemed to rather like it. In the early part of 1663 he was presented to the Court at Ipswich "on suspicion of breaking ye law in entertaing Mr. Greenleaf, a stranger, not having a legal residence in the town of Newbury, for foure months." To entertain a "stranger" it seems was a crime. Indeed the laws to protect a community from outside influence were as ironclad as the rules of a modern Labor Union. Greenleaf was a physician and as such useful in the community, but to the goodly people of Newbury he seemed shockingly unusual. Indeed his subsequent career was a stormy one and may to some degree have justified the desire of the community to exclude him. Yet it was rather rough on John Emery to be fined by the Court four pounds and costs amounting to ten shillings for entertaining this stranger. It was a heavy fine for those days. The Selectmen of the town, and many of Emery's friends, among whom were at least four of your ancestors, Abraham Toppan, James Ordway, John Knight and John Bailey, petitioned the General Court at Boston in deliciously quaint phraseology for the remission of the fine. Endorsed on this petition is the following: "The Mag^{ts} have considered the grounds of this Petⁿ & consent not to any revision of the Com. Court's sentence. Tho. Danforth Jr. E. R. S." A further endorsement is to this effect: "Consented to by the Deputies provided they may have ye ten shillings agayne.

William Torrey, Clerk." The last endorsement is "The Magists Consentyes. Edw. Rawson, Secry." So, after all, this scrape cost John Emery only ten shillings.

During the same year John Emery became involved in a much more heinous crime — that of entertaining Quakers. He seems to have been hospitably inclined. One of the witnesses who testified in this case said that he even "took the strangers by the hand and bade them welcome." I do not suppose that John Emery had any especial leaning to Quakerism, but he was of an independent nature and he did not propose to have his freedom of action curtailed by the absurd regulations of a narrow minded community. Indeed, on several occasions he took pains to assert his right to entertain in his own house whom he chose, and insisted on "the lawfulness of it." He even went so far as to invite his neighbors to come to his house to listen to two Quaker women preach. This naturally created a tremendous scandal, and was made a subject of presentment to the County Court. The records do not disclose the disposition of the case, but it is likely that on this occasion John did not get off for a mere ten shillings, since the offence was clearly very serious.

As might be expected, John Emery appears prominently in the case of Lieutenant Robert Pike, who refused to recognize the authority of the General Court to deprive him and his neighbors of the right of petition. It is, indeed, rather difficult to understand why in 1678 he took the

oath of allegiance about which so many of his neighbors were very stubborn. Probably he wanted to take it, and that's why he took it. Five years after, in November, 1683, he died. I have no knowledge of the maiden name of Mary, the wife of John Emery, who was, of course, your ancestress. She came with him from England, and lived to see her son John grow up. After her death John, Senior, married Mary Shatswell, the widow of John Webster of Ipswich, whose daughter was the wife of his son John.

John Emery, Junior, was active in the town's affairs. He was an "Ensign" of the military company, and served as Constable, as Selectman, and in various capacities. On April 10, 1644, "four-score akers of upland joining the Merrimack River on the north, and running from the mouth of Artichoke River unto a marked tree" was laid out to him. In 1679 more land by the Artichoke was granted to him "provided he build and maintain a corn mill to grind the town's corn." This mill still grinds the town's corn. John Emery (second) died in 1693. He had married Mary Webster October 2, 1648, by whom he had several children, among them a daughter, Sarah, born February 26, 1660-1, who married Isaac Bailey June 13, 1683, from whom you descend.

Mary Webster was the daughter of John Webster, who was in Ipswich in 1634. He had land granted him in 1637, and in 1640 he is called "the Old Clerk of the Bonds." In 1643 he was elected a "commoner." The year before he had been

fined thirty shillings for "felling and converting certain trees in common." In 1644 the fine had not been paid, and he asserted an offset. He married Mary Shatswell, a sister of John Shatswell. John Shatswell was one of the earliest settlers of Ipswich. He did not begin his career very well, since in September, 1633, he was fined eleven shillings "for distempering himself with drink at Agawam." As he was afterwards a "deacon" of the first church, and often a Selectman, and accumulated a considerable property, he doubtless reformed. In his will, dated February 11, 1646, he bequeaths to "Sister Webster about seven yards of stuff to make her a sute."

The third John Emery, from whom you do not descend, apparently inherited some of his grandfather's cantankerous disposition. In 1694 he was "bound over and admonished for opposing his ordained minister, Mr. John Richardson." Under date of May 19, 1704, Judge Sewall writes: "Lodge at Bro. Tapings . . . after dinner the aged Ordway" (James Ordway, born 1620) "comes to see me; complains bitterly of his cousin John Emery's carriage to his wife which makes her leave him and go to her sister Bayley." In what way the "aged Ordway," (who, by the way, had rowed Judge Sewall ashore in his canoe when as a boy he first came to Parker's River), was a cousin of this younger Emery I have not investigated, but Judith, the daughter of a "sister Bayley," married the "aged Ordway's" grandson, James Ordway, from whom you descend.



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